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Who Are Our Neighbors?

An Old Question for a New Day

Now We Say "Next Year"

An Editorial

The Old World Grows Older

Andreas Latzko

That White Man's Burden!

H. C. Engelbrecht

Week-End Meetings
in Washington



QUAKER YOUTH IN ACTION

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

YOUNG FRIENDS' RESPONSIBILITY ON THE RACE QUESTION

BY A. ELEANOR WILDMAN

Most of us deery the Nazi regime for its treatment of the Jews. We readily engage in criticism of Fascist Italy for its ruthless determination to win Ethiopian territory regardless of the cost in human terms. At the same time, ironically enough, we remain comfortably ignorant of or oblivious to conditions here at home which are as unchristian, as heartless and as destructive to the strength of the fine, closely-woven fabric of society as anything we are witnessing abroad.

Among the conditions which are flaws in our own civilization is the situation in which the Negroes of our country find themselves. Historically, the colored man in America is as native to the soil as any of us. From the very foundation up he has given himself to the building of the house we live in—our material welfare and our culture. Yet he must stand outside, excluded on one or more of a multitude of pretexts.

Approximately one-tenth of our present population consists of Negroes. One citizen out of every ten, then, in this democracy of ours, is hedged round with a wall of prejudice which denies him in whole or in part the rights of citizenship. No matter what intellectual, cultural, and spiritual heights he has attained, he remains subject to illogical discriminations, inequality of opportunity, and humiliating discourtesy.

To what extent such a situation colors the life and thought of a person living in it, we who have not experienced it cannot fully realize. The marvel is, when making acquaintances and friends among Negroes, to find oneself very frequently faced with a highmindedness that rises above the wrongs they have endured, and blossoms into higher aspiration and courage, and a remarkable faith in God and their fellowmen. One might expect much more hatred, bitterness and despair. Many of them are great enough to live in the Christlike spirit of "Father, forgive them, for they know not what they do."

Briefly, here are some of the specific problems of Black America. To be a Negro is to be eternally subject to mob violence, without the protection of the law, if accused by whites of stepping out of "his place." It is to be, in many places, denied the right to vote, or the

right of a fair court trial. Civil rights have practically no existence for Negroes. During the six years of depression, thousands of them have been removed from jobs to be replaced by white labor, and have met with gross discrimination in the administration of relief. They are barred from many labor unions, and are generally paid less than whites for the same work. The situation of the Negro share-cropper almost defies description. Schooling facilities are inferior and altogether inadequate. Nearly two-thirds of the Negro women are unable to find other than domestic jobs open to them.

Now perhaps you are asking yourself: "What has all this to do with me? Am I not guiltless in these respects? Granted that things should be different, how do these problems touch my life?" In answer I quote Kahlil Gibran who conceives of the whole of society as a closely interwoven fabric.

"The righteous is not innocent of the deeds of the wicked,
And the white-handed is not clean in the doings of the felon."

"You cannot separate the just from the unjust and the good from the wicked;

For they stand together before the face of the sun even as the black thread and the white are woven together.



A. ELEANOR WILDMAN
Earlham, 1931

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And when the black thread breaks, the wearer shall look into the whole cloth, and he shall examine the loom also."

And so it behooves us to "look into the whole cloth" and to "examine the loom also." The fabric of democracy will be completely ruined if the breaks are not mended. Disrespect for human rights and for personality is an evil not only because of those affected now, but because it inevitably spreads from one quarter to another. Furthermore, the problems of race relations are vital to you and me if we have any prejudice whatever, for prejudice victimizes the mind and soul where it is lodged as well as the object it judges.

Friends were notable as leaders in the abolition of slavery. Traditionally they have had the welfare of the Negro on their hearts, have struggled *in his behalf*, have done things *for him*. This was all very well, but now we must go a step further. Many Friends today have no more than a patronizing, charitable attitude toward Negroes. They are kind to them as they would be kind to an inferior being. But Negroes have developed an ever-increasing strong, intelligent, able leadership of their own, in spite of countless obstacles. They are not seeking patronage from white people, but they know, as we also must come to realize, that both races need to work together for commonly desired ends, and mutual welfare. Neither group can solve its problems alone.

We as Friends, if we are sincere in our religious faith, cannot possibly remain passive in this realm. There is only one thing to be expected: if we face the issues squarely and study them thoroughly, we shall develop a vital, active testimony on the question of race relations. There is no other way for us.

There is a very great deal we need to know. However, it is comparatively easy to obtain information, by contacting organizations working in the field. The harder task for each of us is to examine our innermost thoughts on the subject and to shatter the prejudice and the fears we find lurking there.

How can you begin? Find out if there is near you an interracial group with which you could join or at least cooperate. Study your local situation to learn to what extent discrimination and segregation operate in your community. Talk with other Friends to discover what attitudes on the subject are prevalent. Write Helen R. Bryan, 20 South 12th Street, Philadelphia, Pennsylvania, for information on study courses available. Read some magazine dealing with Negroes, as *The Crisis*, 69 Fifth Avenue, New York City, or *Interracial News Let-*

(Continued on page 63)

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Now We Say "Next Year"

WHEN Friends began talking of and planning for a World Conference, the year 1937 seemed far down the future's widening way. But now, almost before we are aware of it, we say "next year" in speaking of the Conference. As a result, interest quickens, plans take shape, and we begin to visualize the coming together of Friends from the far corners. The time remaining is none too long in which to prepare properly for the great gathering.

But why all the pother? Doubtless many are still asking the question, inwardly if not vocally. Why all the expense and worry of another big conference in addition to all the meetings and assemblies to which we are already more or less committed?

Perhaps the first part of the answer to such questions may be reached by raising some further questions. Such, for example, as these: Has the Society of Friends a universal message for which seekers are groping? If so, what is it? More bluntly, are Friends to survive at all—*should* they survive? If they still have a real contribution to make, what should it be during the next several years? Who of us shall be fitted to make it and how?

At the recent week-end meetings in Washington, reported elsewhere in this issue, Rufus M. Jones spoke to these and similar questions in an address on "The Outreach of the Society of Friends." We can hardly do better than summarize briefly in the following paragraphs some of the important things he said:

This is a crisis day for the Society of Friends because the Christian Church has become so enfeebled. The latter suffers under the bane of "repetitious services" which have little relation to life.

There is no future for Friends unless we have a universal message for the world. We must be able to say with George Fox: "We are not a sect but a people living in the power of God." We must be a spiritual movement—not a little sect. The world today will not listen to little answers to big questions.

We shall be called upon to take upon ourselves the burden of the world's suffering, but the greatest thing we can do is to demonstrate to mankind the reality of God as a creative, unifying power within us.

The Society of Friends is steadily contracting numerically. It can go on some years on its momentum, but not many. There is no need for us to sit quietly awaiting our death notice. We should awake, shake ourselves, and seek the fulfillment of our mission.

There is a strange expectation on the part of many in the world that we have the truth they are looking for. A revived, united Society of Friends may gather these seekers into a spiritual fellowship. But we cannot conquer the world until we have conquered the world in our own hearts.

Our faith is not an obvious one—it must be demonstrated. We must feel and show wherein man is infinitely more than a biological specimen; that he is not essentially of matter but of spirit, God-invoked and God-possessed.

A new kind of adventure awaits us—that of exploring the labyrinthine ways of the love of God, and of discovering them to a baffled world.

Here we have a ringing call to a well nigh impossible mission—impossible so far as finite powers and human resources go. That it is not impossible as an apparent miracle of spiritual faith and power, the early history of Friends amply demonstrates.

The bearing which the World Conference has upon the outreach of the Society of Friends in fulfilling the mission indicated by Rufus Jones should be fairly obvious. This is too big a task for any geographical section of Quakerism to undertake. No one group is able for these things—in experience, in insight, in outlook, in ability. The best that a world-wide Quakerism can give is demanded.

But a mere geographical world-wide Quakerism is not enough. There must be such a sense of unity in a common experience and purpose, as can hardly be secured except as Friends from all sectors of our fellowship come together to seek and to find in worship and discussion. This is even more true now than in 1920 when the first World Conference of Friends was held in London. In the intervening years, new groups of Friends have arisen in various countries, from some of which have come heartening evidences of new and abounding life in the Spirit. These new groups have something distinctive to contribute to our common message. Some of them are coming up out of circumstances of stress and tribulation quite similar to those which formed the background of early Friends. Their faith has been tried, and they speak as those who have endured. Those of us whose lines have fallen in pleasant places need the spiritual stimulus which fellowship with these new Friends may bring.

That our young Friends are quick to sense the possibilities of the World Conference was amply demonstrated at the week-end meetings in Washing-

ton. Several spoke, stressing the opportunities thus offered for achieving a real world unity of spirit among Friends, through personal acquaintance, and above all, through a fresh inflow of the Divine life as the essential dynamic of creative living. Two rather striking aspects presented by these young speakers strongly impressed their hearers. One was presented as a need and a goal: of making "convinced" Friends of our birthright members. The

other came as an observation made by one who had visited some of the new groups abroad. He said he was not sure that some of those isolated groups rather than we of the long-established centers are in the main stream of present-day Quakerism. Who knows but the presence of some of these Friends at the World Conference may help convince our birthright membership? If so, September of "next year" cannot come too soon.

And Who Are Our Neighbors?

A Cross Question with Too Many Crooked Answers

February 9 is Race Relations Sunday. It is quite appropriate, therefore, that the Commission Report on Race Attitudes and Relations appear in this issue, as presented at the Five Years Meeting in October. It is a composite statement, the Report being arranged by Edna W. Morris, Chairman of the Commission.

I. QUAKER CONVICTION OF BROTHERHOOD HOLDS TRUE

THE Society of Friends, keenly sensitive to "that of God in every man," has usually looked beneath the outward manifestations of difference between races and peoples. Theoretically, it has been more concerned with similarities that unite than with differences that divide. Although conscious of dissimilarities in individuals, it has recognized the increased power which may come to these individuals when they learn to think and act together as members of a group. As the group enlarges the horizons and unifies the aspirations of individuals, recognition of human worth and of the fatherhood of God breaks the barriers of prejudice and ignorance and teaches all to cooperate for true social ends. Such has been our vision, though in practice we have failed to realize it.

Sensitivity to the "light within" leads Friends, logically, to a belief in a democracy where individuals of every race or class are expected to participate in the decisions of the group. No Pope, Priest or Emperor hands down decrees by divine right. People work "with" rather than "for" each other in a community where human personality is respected, and where the contribution of every individual is sought out and utilized for the common good.

Because of these beliefs and this way of life, the Society of Friends early in its history embarked upon missions of Christian service to the Indians in America and the Negroes in the Barbadoes. One hundred and fifty years ago Quakers began quietly to set their own slaves free, helped slaves to escape to freedom during the Civil War, and are now living in a time when racial minorities long since free from legalized slavery are seeking emancipation from political, economic, and social repression. In many respects this second emancipation is far more difficult than the first. Racial discrimination runs through the warp and woof of society. The new emancipation seeks the right of equal accommodations in public conveyances, hotels, railway stations, public schools and parks, and equal care in hospitals and the law courts. It requires that individuals who have demonstrated their skill, training, or ability as doctors, lawyers, musicians, authors, or scholars, shall be accorded due recognition and not be discriminated against simply because of the color of their skin. Moreover, it raises such questions as intermarriage, racial purity, and lynching. Difficult as it was for Friends

to face the loss of property and possible bankruptcy by freeing their slaves, is it more difficult now to find ways whereby the Negro, Japanese, Chinese, Indian, Mexican, and certain cultural groups as the Jew, can be made an effective and complete part of our common life?

Traditionally, Friends approached the question of race from the standpoint of justice, brotherhood, and the sacredness of human personality. Recent findings of biology, ethnology, and psychology have given a scientific basis for their faith and practice. There is little evidence to show that mental ability and achievement have any innate relationship to race. Race characteristics have been shown to be highly complex and overlapping. No proof has been advanced which shows the deleterious effects of race crossing. Therefore, harmful effects which grow out of race crossing are not biological, but they are the result of social attitudes. The conviction held by Friends that all men should be treated as brothers and that their opinions and behavior patterns should be respected, holds true. The race question is at heart one of respect for human personality irrespective of the color of the skin, shape of nose, or type of eyelid.

Friends are called upon to choose between a variety of methods suggested for a more just treatment of members of minority groups, particularly the Negro. The advocates of a *separationist* policy have tried colonization, building up a state within a state, and drawing sharp lines about the social status of Negroes within the community. Even deportation and extermination have at times been suggested. On the other hand the advocates of an *integrationist* policy have suggested education—the slow and patient building up of property and self-respect within the Negro group—and continued education of the dominant or white group to recognize the worth of Negroes, their rights and possible contributions to the welfare of the community as a whole.

It is clear both on practical and spiritual grounds that there should be an equality of rights for all racial groups irrespective of color. It is too expensive to conduct a dual system of education, public parks, health facilities and means of conveyance. Moreover, such separation multiplies misunderstanding and trouble. Many students of the problem have come to the conclusion that the fears of social contamination and race mixture are not sufficient to compensate for the inestimable gains of an economically, socially, and spiritually united society. It is possible to overcome differences in habits, tastes, and loyalties between individuals and within groups by looking beyond the individual to a Heavenly Father who loves and respects all persons.

II. METHODS OF RACE ADJUSTMENT

We need to evaluate various methods of adjusting racial problems. These methods are presented roughly in the order of the immediacy of results desired, the long time ones being discussed toward the end.

1. *Violence.* The method of direct action has been practised by oppressed minorities throughout history. It was used by the slaves in more than one instance before the famous raid of John Brown at Harper's Ferry. It has been used in at least one instance of recent date when Negroes, armed with guns, attempted to protect one of their number from a threatened lynching. The Communists of today look forward to an upheaval in the Black Belt, in which violence and bloodshed will usher in the setting up of a Black Republic. In the opinion of racial leaders such as James Weldon Johnson, the counsel of violence for the Negro is nothing short of suicidal.

2. *Moral Suasion.* Here the method is essentially an appeal by the minority group and its allies, to the sense of justice and fair play in the dominant majority. By direct appeal through pulpit, press, and pamphlet, it seeks to get the majority group to identify itself with the lot of the disadvantaged minority. It assumes that individuals are more often unjust because of ignorance than because of downright hardness of heart. It frequently uses the device of bi-racial committees, like the Commission on Inter-racial Co-operation in the South, with its Women's Committee Against Lynching, to ameliorate the conditions of an oppressed minority.

3. *Pressure Groups.* This method may be applied to individuals or to groups who refuse to grant what may seem to be a just demand by a minority. It may consist of an organized refusal to buy at a store or chain of stores that refuses to hire colored help. It uses picketing, mass meetings, and the economic boycott to seek its ends, but always "within the law."

4. *Fact-finding.* Frequently conditions become so strained between races that a small incident may precipitate a lynching or a race riot. Usually there are fundamental causes of long standing that underlie such explosions. Here the attempt is made by the use of the survey method, carried on by either a trained investigator or an influential group of citizens, to get all the essential facts of the case, looking forward toward a removal of the remote causes of the given conflict.

5. *The Political Arena.* In many sections of the country, where a minority group like the Negro has the franchise, a representative in politics has been a factor in wringing from both of the major political parties certain concessions and rights for his constituents. The tactics here used are often those of unashamed "log-rolling" and the well known device of using the ballot to "reward one's friends and to punish one's enemies."

6. *Court Procedure.* In other sections of the country, as in the case of the Negro in the South, the minority group may be largely disenfranchised. Here the method of appealing to the court for one's constitutional rights under the Civil War amendments, has brought some gains. In cases of discrimination, as, for example, residential segregation, the Supreme Court has spoken in no uncertain terms. Legal victories may seem hollow, if they leave in their wake increased bitterness. On the other hand, a lawsuit to sustain the right of an oppressed group may be conducted with such dignity and fairness as to win public sympathy and support for a cause about which the public is sadly in need of enlightenment. Such a procedure, instead of antagonizing, may actually educate many persons, since it is frequently a means of dramatizing an ancient but neglected evil.

7. *Social Legislation.* Here the line of approach is to place on the statute book, laws "with teeth" in them looking toward the abolition of racial discrimination. An example of this type of legislation is the "equal rights bills" to be found in several states, making it an offense punishable by fine and imprisonment for any person or corporation catering to the public, like hotels, restaurants, theatres, etc., to refuse accommodations to any would-be patron because of race or religion. Jews along with Negroes have been the most common victims of this form of discrimination.

8. *The Method of Adult Education.* To save children from unfortunate race attitudes, it is often necessary to reach the adults, especially their parents. The channels of adult education today are legion, including Public Forums, Institutes, Conferences, Study Groups, not to mention Night Schools, the Press and the Pulpit. Each of these may be a means of building sound race relations if properly used. Adult groups which are particularly strategic to reach, are Teacher Training Colleges, Theological Seminaries, Ministerial Conferences, and Parent-Teacher Associations. Each of these should devote some time annually to a study of race relations and the inculcating of sound racial attitudes in the youth of the land.

9. *Education of Youth.* Education must begin and continue in the home. Teach children that among the various races of mankind there are differences, but differences only—not constituting either inferiority or superiority. If this is done, the school's task will be lightened. In any event, it is generally conceded that our educational system from kindergarten through college has a responsibility of its own to build sympathetic and understanding attitudes in all its wards towards every racial and cultural group in the land. Only thus can a true democracy realize itself. This calls for an education of the emotions and will, as well as of the intellect.

10. *Race Adjustment and the Labor Movement.* There is a growing number of leaders, both white and colored, who feel that the roots of race difficulties lie in the present economic order which has created such unequal economic classes. Those who hold this view maintain that the problem is not so much a race problem as it is a social and economic difficulty, and that present efforts to build better race adjustments break down because of economic conditions. It is maintained that when these correlative problems are faced and solved, the process of race adjustment will be much easier. An example is the present tendency of both white and Negro sharecroppers to cooperate in their effort to improve their plight irrespective of color lines. This gives much encouragement to many Negroes that the problem of race relations may be worked out first on the economic front.

It remains for the Society of Friends to consider carefully which of these several methods of approach it is prepared either to use or to endorse. Philosophies of action fall into two categories: first, those which represent compromises and are essentially opportunistic, their slogan usually being, "one step at a time," and that frequently not a very big one; second, those which believe that when principles are at stake, compromise is impossible, irrespective of personal cost or outcome.

In carrying out this second philosophy, there are those who are willing to resort to direct action and violence. They are prepared not only to shed blood but are willing to sacrifice blood for a "cause." Their heroes may be the patriots of Bunker Hill or the John Browns leading raids on Harper's Ferry.

There is another way—a non-violent way—of standing for principles, which makes it possible to "love one's enemy" and at the same time to accomplish effectively

sound social change. This is the method of non-violent resistance. This combines unconquerable good will with courageous individual resistance or effective group pressure on behalf of any exploited group. This approach has been most challengingly set forth in a recent book by Richard B. Gregg under the title, "The Power of Non-Violence." The type of resistance to evil practices therein described may well be termed "creative coercion," as distinct from that type of coercion exercised in a spirit of hatred and domination and which fails to win that inward conviction so essential to the full success of a given project. The sincerity of the motive behind this type of pressure may be attested by the fact that it may at times call for individual martyrdom. Its effectiveness in accomplishing results in the long run, seems to be in the process of demonstration in India under the leadership of Gandhi, the great apostle of Soul Force, and in sporadic instances, wherever tried in other parts of the world.

III. QUAKER TESTIMONY IS A LIVING THING

The Quaker testimony on race is not a fixed or static thing, neither is it an abstract theory. It is a growing and continuing application of fundamental principles to

the changing circumstances of a changing world. It grows out of the experience of Friends with the actual circumstances—an experience that is alert to recognize, both at hand and afar, old evils in new forms, or new evils in old forms. As Friends learn of these facts and sympathetically study them, there grows by a normal educational process a sound knowledge and a deep concern.

In a certain sense Friends have no special testimony on race. But today—and perhaps even more in the future—race divisions represent a focal point on which many of the Quaker testimonies converge. In 1935 most of the areas of international friction are fraught with racial tension. Our peace testimony is here involved. Nearly every race tension is the conflict between those who have economic advantage and those who have not. Our testimony for a Christian economic society is therefore involved. Though rarely so labelled, Quakerism has always been a democratic principle. Racial discrimination is the antithesis of democracy. With so many of our own principles at stake, and realizing the danger to all mankind which the continuance of interracial hostility threatens, it behooves the Society of Friends to prepare itself for intelligent leadership in the cause of racial brotherhood.

Week-End Meetings at Washington

Fellowship Council is Launched

ABOUT one hundred twenty-five deeply concerned Friends gathered in the Florida Avenue Meetinghouse at Washington on the afternoon of January 25, for a two-day conference on two main subjects. As was true of the meetings held last year at the same date, the time was divided between the Fellowship Committee (now Council) and the World Conference Committee.

Assembled Friends first witnessed the passing of the Fellowship Committee of the American Friends Service Committee, and the official birth of the Fellowship Council. In a few well chosen words, the Chairman, Passmore Elington, spoke of those who had so faithfully done the work of the Committee. Howard E. Kershner read the final report of the Committee, which summed up its work of spiritual stimulation through inter-visitation, regional conferences, etc., and laid its concerns and unfinished business in the lap of the emerging Fellowship Council. Rufus M. Jones then took charge of the meeting and, with fine insight, spoke of the ideals of the Council.

Its primary scope and function will be the promotion of the spiritual life and health of the Society of Friends, the closer cooperation of existing meetings, the integration where possible of its widely scattered membership, and the formation of closer relations of fellowship with religious "seekers" and "friends of the Friends" in all parts of the world where American Friends have natural ties of intimacy with them.

In addition to the work which has been carried on by the Fellowship Committee, the Council will address itself particularly to two major concerns. The first will have to do with the so-called Independent Meetings, now widely scattered over many parts of America, including Friends from different branches of the Society, which have presented for some time a baffling problem in reference

WORDS OF HABAKKUK

Although the fig tree shall not bloom
Nor wine their purple fruit shall bear;
Although it seemeth that a doom

Of fruitlessness is on my trees
Of olives, and my sheepfold door
Stands open in the sharp night breeze

Because my flocks have been cut off;
And though no herds are in my stalls,
For I have suffered grievous loss,

Yet in the Lord I will rejoice,
The God of my salvation,
And he shall ever be my choice.

The Lord God is my strength;
I know that He will make my feet
Like hinds' swift feet throughout the
length

Of days He gives to me, and I
Shall walk upon the places, high
And know that He is ever nigh.

FAUGHN WHITE.

Newcastle, Indiana.

to the proper affiliation of these meetings, the status of their membership, the preservation of the full membership in the Society of Friends of those who compose them, and their right to incorporate new members. It is proposed that the Council be a central meeting in America for the organization and assistance of these independent meetings, where requested. It shall be ready to give advice and counsel in the formative period of such groups. It shall have the right and the privilege of establishing such groups into Monthly Meetings, and of forming Quarterly Meetings as soon as Independent Groups are ready for and request such organization, and it shall keep in fellowship with them as they develop. The Council will endeavor to bring these organized meetings into corporate membership with an existing Yearly Meeting, or with more than one Yearly Meeting if the varied needs of the group call for affiliation with more than one Yearly Meeting. In cases where there is no Yearly Meeting within the area or near neighborhood of the Independent Meeting, which appears to be adapted to the spiritual needs and ideals of the members, such independent meetings may continue membership affiliation with the Central Meeting.

In the second place, some Friends have for a long time had a deep concern for the promotion of "a wider Quaker Fellowship." One of the most important features of this service for the wider Fellowship will be that of personal correspond-

ence, visitation and the preparation of literature adapted to the needs of persons of the type under consideration. To advance this concern it is proposed that the Council shall gather and preserve a list of the names and addresses of individuals and groups of "seekers," both in America and elsewhere, who are drawn toward Quaker ideals of life and practice and who would like to come into closer fellowship or membership with Friends. This work of promoting a wider fellowship will be carried on as far as possible in cooperation with the Friends Service Council in London, and existent Yearly Meetings.

The second part of the afternoon was given to a consideration of World Conference plans, as reported separately in this issue. Following an excellent supper, served in the basement of the meeting-house, which afforded an hour of pleasant fellowship, Friends gathered again in the meeting-room to listen to a stirring address by Rufus M. Jones which is summarized on our editorial page.

On Sunday morning, following early sessions devoted to the interest both of the World Conference and the Fellowship Council, a high spiritual level was reached in the meeting for worship when earnest messages were given by Rufus M. Jones, Leslie D. Shaffer, Clarence E. Pickett, S. Emily Parker, Vincent D. Nicholson and others.

Following another social hour around the dinner tables in the meeting's dining-room, Friends gave the early part of the afternoon to a consideration of the challenge of the wider Quaker fellowship. They then listened to a stirring address by Elbert Russell on the subject, "Are Social and Spiritual Forces an Adequate Basis of Society?" This was the general theme of his address given on Wednesday evening of the October sessions of the Five Years Meeting, but the content put into this address by our resourceful Friend was almost wholly different. His thesis, ably and convincingly developed, was that spiritual forces produce a much greater degree of security than does armed force. Real security lies in honesty, good will, cooperation, and love.

The entire conference was vibrant with deep concern that we might be led aright into paths of greater usefulness; that we might be worthy of our great traditions; and that we might humbly seek to measure up to the world's ideal of us, and to the opportunities that lie before us.

Among all the vagaries of our benign administration, the most insidious is the policy of operating by subsidy. It is a way of letting the head of the State into the tent.—ALVIN T. COATE.

PLANS TAKE SHAPE FOR WORLD CONFERENCE

September 1 to 8, 1937, Is Time Place—Campus of Swarthmore and of Haverford College

Now it can be told. At the meeting of the World Conference Committee which took place at Washington, January 25 and 26, it was announced that the World Conference of Friends will be held September 1 to 8, 1937, on the campuses of Swarthmore and Haverford Colleges. This decision as to time and place was reached after many months of deliberation, during which various suggestions were carefully canvassed. General satisfaction was expressed over the final determination of this important question.

This meeting of the Committee marked a distinct advance in the furtherance of the Conference plans. Announcement was made of the appointment of Leslie D. Shaffer, pastor of the Cincinnati, Ohio, Meeting, as Executive Secretary of the Conference, who will also serve the newly organized Fellowship Council in the same capacity. He was present at the meeting in Washington, and will take up his new duties at the Philadelphia headquarters the middle of February. Mary Gaunt, newly appointed Office Secretary, was also present.

A lively discussion covered certain phases of arrangements for the Conference, particularly those having to do with attendance. It is a concern of the Committee that attendance be properly representative of all areas of Quakerism. To this end a quota basis is suggested, so that Yearly Meetings in the Philadelphia area will not have an advantage over those at a distance. It is especially recommended that provision be made so that a very considerable per cent of those present be Friends under thirty or thirty-five years of age, inasmuch as the destiny of the Society of Friends rests with our young people. After a free expression of opinion on these and other details, their final disposition was left with the Executive Committee.

Interest was stimulated in the content and subject matter of the Conference by the newly published Study Outlines which were at hand for sale at ten cents per copy. Ably edited by D. Elton Trueblood, they offer helpful suggestions for studying the subjects covered by the Commissions.

As Chairman of the Publicity Committee, Walter C. Woodward outlined a comprehensive program for getting and keeping the Conference before Friends. Asserting that a great menace to the Society of Friends is that of localism, he proposed the approaching Conference as

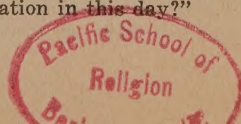
an opportunity for lifting the horizons of our local meetings to the wider field and purpose of a world-wide Quakerism. Various means were suggested whereby Friends may become Conference-minded.

What is the relation of the World Conference to the Society of Friends that I wish to see during the next twenty-five years? Four young Friends were asked to speak briefly to this pointed question. They were: Joseph R. Silver, S. Emily Parker, James D. Hull, Jr., and Howard W. Hintz, secretaries and leaders respectively of the Philadelphia Young Friends Movement, Board of Young Friends Activities of the Five Years Meeting, the Baltimore, and the New York Young Friends organizations. With slight differences of emphasis, they stressed the importance of an inner, spiritual dynamic as the necessary inspiration and motive of our far-flung service. Let us ever remember that we are a *Religious* Society of Friends. We need a fusing of the mystical and the social aspects of religion. These young Friends look hopefully forward to the World Conference as a means of deepening our sense of concern, of bringing wider vision of service, and of enhancing the spirit of unity for the better performance of the tasks ahead of us.

Anna G. Elkinton, Chairman of the Conference Committee, was encouraged to visit Friends abroad this Spring in the interests of the Conference. The next meeting of the Committee will probably be held in London in May, and the following meeting in July, in connection with the Cape May Conference.

A RACE RELATIONS DAY APPEAL

L. Hollingsworth Wood writes us enthusiastically of the flying start made in the campaign to raise a three million dollar endowment fund for Fisk University, the campaign being stimulated by the offer of the General Education Board to match dollar for dollar raised up to the amount sought. He is especially enthusiastic over the personnel of the National Bequests Committee, with John W. Davis as Chairman and including such widely known people as Newton D. Baker, Roland S. Morris, Charles Nagel, and Silas H. Straun. "Of course," writes Hollingsworth, "the raising of this capital endowment means that receipts for running expenses will be affected adversely and the greatest need of Fisk University right now is for 100 scholarships of \$150 apiece. May I, therefore, appeal to thy readers to take on from one to ten scholarships at Fisk University as an outstanding contribution to the cause of Negro education in this day?"



ADEQUATE PROGRAM OF EDUCATION

New Board of Education Considers Educational Interests of Five Years Meeting

The new Board of Education of the Five Years Meeting held its initial meeting in New York City on January 13 and 14. The meeting was called there because several members of the Board had other obligations which brought them to New York. The sessions were held in the Hotel Roosevelt just preceding those of the Council of the Church Boards of Education and the Association of American Colleges.

In spite of the fact that there were no funds with which to pay the travelling expenses of the members of the Board, ten of the seventeen members were present, some of them heroically paying their own expenses. This is a fine illustration of the way in which the members are responding to the responsibilities connected with their appointment. Another indication of the serious way in which the members are assuming their obligations is evidenced by the fact that all but one of the seven members who did not attend sent written suggestions for the work of the Board.

The purpose of the meeting was to consider an adequate program of education for the Five Years Meeting. At the beginning of the meeting, the Chairman asked members to try to forget, for the time being, any obligations they might have to individual institutions and to consider themselves representatives of the Five Years Meeting, seeking to discover what educational projects should be undertaken by the whole Society. For convenience of discussion the problem was divided into four phases—adult education, education at the college level, education at the high school level, and education of children under high school age—with President Walter L. Collins, President H. Randolph Pyle, Alvin T. Coate, and Lyra T. Wolkins presenting the different divisions of the problem in the order given.

From President Collins' survey it appears that the efforts in adult education on the part of the Five Years Meeting are sporadic, unorganized, catering to local and immediate demands, and extremely limited in amount. He suggested that the Board of Education appoint some one to give further attention to the question with a view to discovering what need and demand there is for adult education and, if the situation justifies it, to try to arrange for the preparation of outlines and bibliographies and for a more comprehensive program of adult

education. In accordance with these suggestions, William J. Reagan and Walter L. Collins were appointed to promote adult education in any possible way and to make such further investigation as seems desirable.

Under the general heading, "The Relation of our Colleges to the Five Years Meeting and to Quakerism as a Whole," H. Randolph Pyle opened up the problems of education at the college level. A strong Minute in regard to the preservation, care, and investment of trust funds was adopted and will be published later. A proposition to make provision for aid to colleges which desire help in connection with the care of their endowment was approved. The Board decided to request each college to submit its annual financial report to the Chairman of the Board so that William C. Dennis and the Chairman, who have been asked to analyze these reports, may submit to the members of the Board any pertinent information concerning them.

Alvin T. Coate and Raymond Binford were appointed to confer with Dr. Robert L. Kelly in regard to information already in hand and to proceed with the collection of further facts that will help the Board to give sympathetic counsel to the educational institutions related to the Five Years Meeting. Other educational principles and policies connected with the colleges were considered, and the discussion summaries are in the process of being prepared for publication.

Alvin T. Coate's paper on the obligation of the Society of Friends in regard to the education of children of the high school age was forceful and pertinent. We hope to have it published at a later date. This is also our hope in regard to the paper by Lyra T. Wolkins on the education of children under the age of fourteen years. In the lively discussion which followed the presentation of these two papers, L. Ralston Thomas of Moses Brown School and William J. Reagan of Oakwood School took an active and helpful part.

The members present manifested an enthusiasm and determination that portend real accomplishments during the coming five-year period. Some of the spirit and hope of the Five Years Meeting was in evidence, and again suggested to us the significance of that gathering.

The Board hopes that arrangements can be made for an educational department in THE AMERICAN FRIEND once a month and that these problems of the training of our membership may be thoroughly discussed in the coming months. The Board would welcome articles, comments, or recommendations in regard to adult education, college training, guidance of boys and girls in the teen-age, and the instruction of children. All such communications should be sent to

Raymond Binford, Chairman of the Board of Education, Guilford College, North Carolina.

AT VIRGINIA QUARTERLY MEETING

The mid-winter session of Virginia Quarterly Meeting was held January 18 and 19 in the attractive Bethel Meeting-house near Franklin, Virginia. One never knows at this season of the year what tricks the weather will play, but this time it was more freakish than usual. A fairly warm, cloudy Saturday was followed on Sunday by thunderstorms and a deluge of rain with high winds that continued throughout the day and made it dangerous to be on the road. Thus, in contrast to the well-filled house on Saturday, only twenty-six were able to attend the Sunday meetings.

Visiting Friends at the Quarterly Meeting included Sarah Leeds of Philadelphia, Elizabeth Haviland of Ashton, Maryland, W. Bruce Hadley, Yearly Meeting Executive Secretary from Baltimore, and Ward W. and Jane R. Silver of Newberg, Oregon. The Silvers were marooned on Sunday at the home of Burnley and Pauline Raiford but were able to continue their journey south on Monday to visit Friends' meetings at Belvidere, Woodland, and Guilford College, North Carolina. They have been spending the winter in the East, visiting their daughter Ann in Boston and son Joseph in Philadelphia, interspersing visits to Friends' meetings arranged by the Friends Fellowship Committee at Philadelphia. Elizabeth Haviland, a returned missionary from Africa, contributed helpful and interesting messages to the adults and also to the juniors, who held their own "quarterly meeting" on Saturday afternoon.

The Meeting of Ministry and Oversight on Saturday morning discussed the topic of "How We May Best Develop Our Spiritual Gifts," and out of that discussion a plan was evolved for encouraging group visitation among the five local meetings. A schedule for group visits was made out for the months of February and March as a beginning.

"Friends and the Social Order" was the subject for Quarterly Meeting discussion on Saturday and Sunday afternoons. A panel discussion Saturday introduced the subject, several Friends speaking on the topics: "The Social Order—What Is It?," "Friends' Attitudes Toward the Social Order in the Past," and "Local Applications—(a) The Share-Cropper System in Virginia, and (b) Our Daily Conduct." The frankness and sincerity of the speakers added greatly to the value of the whole discussion and will no doubt lead to further study by Virginia Friends.

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Editorial

Thus Passes the Eulogist of Colonial Empire

THERE was something pathetically suggestive in the passing last month of Rudyard Kipling. For his own fame he lived thirty years too long. While still a young man he sky-rocketed to literary success and fortune as panegyrist of the British Empire and all that it signified. He sang of arms and of men, he prayed the "Lord of our far-flung battle line," and under the euphemistic term of taking up the white man's burden, he glorified sending forth the best we breed to dominate and exploit backward peoples for the advancement of civilization—and for the aggrandizement of the civilizers. He was the symbol and exponent of the economic imperialism which his facile and vigorous pen made beneficent and glorious.

Unfortunately, there were other countries beside Great Britain that insisted on sharing this white man's burden—just as Mussolini is insisting now. Tragic sequel of Kipling's imperial burden bearing—for the good of the bearers—was the World War in which he lost his only son. With all the bitter rivalries of economic nationalism, imperial ideals and policies are viewed very differently today from what they were in the heyday of Kipling's vogue. Not only have they been found wanting at the bar of world opinion from the moral standpoint, but even their economic advantage are being questioned. *Vale* Kipling, and *vale* the heroic legend of "dominion over palm and pine."

A Friend Pays the Price of His Conviction

TO those readers who may think we have dealt in meaningless generalities when writing of the fascist trend and of the encroachment of the doctrine of the totalitarian State, we cite the case of Earle M. Winslow, a Quaker, who has lost his position as head of the Economics Department of Tufts College, for his refusal to take the teachers' oath now required in Massachusetts, as in many other States. In a statement issued by him in explanation of his action, he makes it very plain that he does not consider the fascist threat an idle one, and that he felt it incumbent upon him to make his protest against it, even at the cost of his position. Earle Winslow had been a member of the advisory council of the Governor of Massachusetts, and was formerly tariff adviser to the United States Senate Finance Committee.

Declaring that the oath law "marks a momentous step toward some form or other of the totalitarian State," Dr. Winslow said: "As far as I am concerned, there is nothing to choose between these various forms, whether they come as fascism or communism. Each, in a slightly different way at the outset, spells regimentation of the mind as well as of the individual, and the complete destruction of those intellectual, economic and personal liberties which have been the pride of our democracy. As I read the signs of the times in this and other democratic countries, I am convinced that those who feel assured that 'it can't happen here' are merely deluding themselves."

Living as if the Kingdom Were Now Here

TO say that the times and the seasons do not seem propitious for those who declare the way of generous good will as opposed to might, is to put the situation mildly. With the fascist spirit madly rampant in the world—and we by no means refer exclusively to Italy and Germany—the apologists for pacifism and for the recourse to spiritual forces, find the going difficult indeed. Even the rising tide of world sentiment for organized cooperation for peace would thrust the pacifist into an apparent cul-de-sac of sanctions backed by force. In every direction in which he turns, whether looking abroad or close home, he finds himself facing the implications if not the stern realities of domination and force. Rarely less promising has been the prospect that the meek shall inherit the earth.

Undoubtedly there is growing impatience with pacifist philosophy and proposals. With the nations bristling with increased armaments, and with a public sentiment at home which supports them as the only means of national security, there is a marked intolerance of ideals which run counter to the program of force. Resentment against those who question that program becomes more vocal and bitter.

What then? Shall the heralds of the better way of the Prince of Peace succumb to the public pressure? Shall they keep silent and become inactive, feeling impotent in the face of the coming storm? Not if they are surely grounded in the faith which they have proclaimed. It is just such times as these which call for the heroism of Christian conviction. Only a small minority? Yes, but let us never forget that throughout history civilization has advanced only as small and generally despised minorities have lighted the way with torches held bravely high. Shall we allow the light to fail in the gathering darkness today?

Something more than a year ago, a notable statement

of Christian conviction was prepared and signed by the members of the Christian Youth Council of North America. Looking at the world situation clearly as it related to human welfare, whether in social and economic evils, or in continued reliance upon force and war, or in other pagan denials of the religion of Jesus, they declared that we Christians "have taken our pattern all too often from the prevailing life around us." As for them, they saw a better way ahead and were determined to do something about it. Firm in their Christian faith, they were out to "build a world of brotherhood, where God-given resources are used to serve all mankind, where cooperation replaces competition, where peace abides in place of war, and where special privilege gives place to justice and equal opportunity for all." Then comes this noble declaration:

"We recognize something of the magnitude of the enterprise. We shall not build a Christian world in a day. But

we are determined to be led by our faith and not our fears, to use the experience of the past, where it will help, and to become pioneers where experience fails. We are called upon to abandon petty aims and to lose ourselves in the glorious adventure. The Kingdom of Love will not be built by those whose hearts are filled with hate and envy. We feel our need for a new heart and a new mind. *We are determined, so far as possible, to live henceforth as if the Kingdom were now here.*"

What more ennobling purpose could be declared? A few people, apparently, are determined to live as if the Kingdom would never be here. Some live as if it were only in the infinite hereafter. More live as if it will be along in the sweet bye and bye—and they don't wish to hurry it unduly. But to live as if the Kingdom were now here—that is the mark of the true disciple. May this be our increasing purpose in these trying days.

The White Man's Burden is White

BY H. C. ENGELBRECHT

MUSSOLINI'S African raid has again produced all the traditional justifications of imperialism. Of course, all of this is old stuff and the marvel of it is that nothing new is added to the old rehash. The Imperialist's Creed contains many articles which economic rationalism and liberalism have long ceased to believe in. But the political fundamentalists continue to propound their faith as though it had never been challenged.

The need of taking care of "surplus population" has been the driving force behind the Italian, German, and Japanese colonizers. The Germans and Italians pointed to the hundreds of thousands of emigrants who left their shores every year, and Japan emphasized the enormous density of its island population. This "surplus population" was held to justify all colonizing ambitions.

But, curiously, these population theorists seemed to overlook some very pertinent facts. The heavy drain of emigration, for instance, from Italy and Germany did not solve any population problems. Millions of hard-pressed workers migrated from Europe to North and South America, yet as soon as the pressure of population let up and conditions improved a bit, the birth rate increased and the old problem remained. Only in Ireland was there a permanent decline in population and that was due largely to continued starvation conditions. England, on the other hand, steadily increased her population and took care of her people through wide and extensive industrialization and through imports of food. "Surplus population," then, is not relieved by emigration, but by a change in the entire social and economic system, whereby the productive capacity of a

Dr. Engelbrecht is perhaps best known as co-author of "Merchants of Death," and as author of "One Hell of a Business," books exposing the munitions trade. He is also recognized as a keen student of foreign affairs. This article has been written on the immediate background of a first-hand study of European imperialism.

country is increased, and the rewards of industry are equitably distributed.

Besides, the "over-populated" countries have shown rather conclusively that their real interest in population is not economic welfare but military man power. There is no sane reason why the population of the crowded countries should not be stabilized. Yet it is exactly countries like Germany and Italy which officially encourage large families, tax bachelors, and mourn any decline in the birth rate. There is only one explanation for this and that is the military. A stabilized population might not be able to supply all the cannon fodder needed for modern war. Hence the urgent fostering of population increases and the persistent necessity for population outlets.

These population outlets are supposed to be supplied by colonies. Curiously, most colonies have never served as population outlets. During a twenty-five year period while Manchuria was attracting emigrants, the Chinese contributed many millions while the crowded Japanese sent less than a million. How many Europeans reside in the African colonies of England, France, Belgium and Italy? Certainly the number is so small that it has no effect whatever on the home country as giving relief from population pressure.

What is called "surplus population," then, is a maladjustment of social and economic life. Rather than make the necessary changes at home, the overcrowded countries demand colonies and support imperialist programs. But there is little indication that an equitable balance between population and national wealth is achieved thereby.

Vague talk about "increasing national wealth" is excellent bait for hooking nationally-minded people—and which country is not nationally-minded? A powerful imperialist nation goes on the warpath, invades one of the "backward" countries and annexes it. That is called an addition to national wealth and it silences much opposition that might find fault with barefaced robbery. Somehow, the nationalist believes, the addition of a colony adds to national wealth. But does it?

When Great Britain moved its armies into South Africa, did the average Briton share in the profits of the diamond mines? What does the average Japanese hope to get out of Manchuria, or the average Italian out of Ethiopia? It would be easy to demonstrate that he gets little or nothing—or worse. The taxpayer has had to foot the bills for all these expeditions while the State, representing the community, generally has showed a heavy loss on them. Nor does the loss stop with the war of conquest. The cost of administering, pacifying, and defending the colony frequently surmounts the revenues derived from it. One striking instance will suffice. In 1911, Italy took possession of Libya in Africa and has ruled it ever since. Today, after twenty-four years, there are 30,000 Italians living in Libya and it costs the Italian government 30,000,000 lire a year for ad-

ministration, and 250,000,000 lire (\$15,000,000 at gold par) to maintain its armies and garrisons there. Meanwhile the total trade between Italy and Libya has seldom exceeded 400,000,000 lire (\$20,000,000 at gold par) a year and is much less now. The Italian State is thus incurring a heavy annual loss on Libya while a certain number of Italian traders are probably making a handsome profit.

The same situation applies generally in all colonies. Even if the mother countries do not lose money there, most of the benefits go to a small group of business interests who exploit the natural resources and the native labor. In Kenya, for instance, the British plantation owners managed through the device of money taxes to make the natives their bond servants. A native laborer on the coffee plantations receives \$1.75 a month. He is compelled to seek such labor because he must pay \$5.75 a year in taxes. It is apparent that enormous profits are derived by the owners from this kind of system. Yet the system is defended because it "increases national wealth."

Or take the situation in India. British owners of coal mines, jute mills, and other industries reap a fabulous profit. Coal miners receive only 16 cents a day and other workers correspondingly little. Yet the returns of the capitalist owners and stockholders are enormous. The profits from the jute mills range from six to eight times their total wage bill. "For every \$60 that they pay in wages to their Indian workers, they remitted \$500 in profits to their shareholders in Scotland."

There are even worse illustrations of the workings of imperialism than this.

Various powers have at one time or another forced concessions from China. Of late, the Japanese have openly seized Manchuria and are now on their way into North China. Yet it is well known that these foreign invaders have to a considerable extent grown wealthy through the sale of opium. In southern Manchuria, before 1931, seventy-five per cent of the opium trade was in the hands of the Japanese, and the French were active in this nefarious traffic elsewhere.

What a curious aspect this "national wealth" takes when closely examined! It is even possible to prove that the mother country at times suffers serious harm through its colonies. It is well known that the sugar interests in the United States put through Philippine independence, largely because they were unable to compete with Philippine sugar. In other countries, the great industrialists discovered that they could produce their wares at lower costs in the colonies because labor was cheaper there. Hence they moved their factories and left deserted towns, ruined industries and unemployed workers behind. There is every indication that this is today happening in Japan. Manchurian labor is cheap and Japanese industrialists are moving there to the detriment of Japanese industry and labor. Truly, this business of "increasing national wealth" through imperialism needs to be looked at rather closely. What actually happens is that the taxpayers are saddled with bills for administration and protection while a small group of industrialists and investors exploit the conquered territory.

It is hard to discuss another article of the imperialist creed without derision. It

is the belief in a "civilizing mission." Civilizing mission, indeed! Of course, the "backward countries" are presented with all the machines and gadgets of modern industry and commerce. Railroads are built, roads are constructed, perhaps a few schools are opened, medicine and sanitation are introduced, and so on through a long list until we reach cotton dresses and glittering baubles and toys.

But none of this is altruism. The railroad and automobile roads are to serve the convenience and profits of the foreign exploiters. The natives have little or no use for them. Similarly with the items of commerce introduced. To call this a "civilizing mission" is rather low comedy, particularly when it is remembered that the white man generally brings venereal disease, until then unknown, and that he demoralizes the natives through the extensive sale of "fire water." Finally, this white civilizer invariably selects the best native specimens, drills them in the use of firearms, and uses them to keep their fellow countrymen in abject subjection or to act as cannon fodder in other imperialist conquests.

The Great Fathers of the Imperialist Creed lived in an age of simple romantic nationalist faith. It was easy for them to make devout followers accept their outrageous doctrines. In this epoch of realism and scepticism a revival of the imperialist age of faith is impossible. There are too many scoffers and unbelievers. Or, rather, too many believers in a newer attitude toward colonial peoples. The religion of Imperialism is dead. How long will its discredited doctrines remain abroad in the world?

Today's Task in Preventing Tomorrow's War

BY KARL F. KLEIN

THE attitude of the Society of Friends toward war and peace is a traditional one of which we may be proud. If we summarize this attitude in the caption, "Friends refuse to bear arms," we are doing this in the manner of today which endeavors to find an expressive headline, a caption which lends itself easily to repetition, which has in it the elements of publicity.

Yet, our complex situation today might well warrant a new examination of this phrase, "We refuse to bear arms"; an introspection, an examination of ourselves, and a thinking together of the group, seeking a new interpretation of what constitutes a refusal to bear arms in the twentieth century.

This paper was read at the Fifty-seventh Street Meeting Forum, in Chicago, on January 5, 1936. Carl Klein is a German member of the Meeting who has been in America ten years.

The principal objection to bearing arms is, of course, that it results in the killing or wounding of our fellow men, whether in an international war, in civil war or in any cause where arms are used to settle differences. A more subtle interpretation of the refusal to bear arms could be called a refusal to participate in any kind of coercion, regardless of the name under which such coercion is sailing.

Refusal to bear arms, to be drafted into an army, to participate in battle engagements, has in the past more or less taken a course which we have called "conscientious objection," and there are many examples to be cited from the World War, of the consequences to which conscientious objection led. There is little doubt in my mind that the decision chosen by conscientious objectors was not easily arrived at, that hard struggles preceded it, and that they were not prompted by a lack of physical courage, but rather by a presence of sustaining moral courage, a clinging to conviction in the face of severe opposition. Whether conscientious objection is the way to end

war, whether conscientious objection alone—without the help of other measures can bring about the abolition of war—is a question which I would like to discuss with this meeting. Suffice it to say at this time that a powerful government in time of war can nullify completely the possible benefits of conscientious objection by maintaining a strict censorship, by preventing any news of this sort to reach the general public.

It might be further said that conscientious objection may be perfectly all right for a person with the religious or ethical background of a Friend, if a man knows that regardless of the hardships he may suffer, and be it death itself, there is behind him a sympathetic group sustaining him with their faith and their prayers. But let us take the case of your average soldier, say a man who may be drafted from the slums of the West Side, who has to leave a family, a wife and children, to whom he is just as much attached as any one of us can be to ours. In his heart this man will feel the injustice, the cruelty and senselessness of war as acutely as we do, yet he is not articulate, he cannot make himself heard, he cannot express his objection. He is drafted into the army, marched off to a training camp, and perhaps a few months later he hangs in a barbed wire entanglement, is buried in the crater of a shell, or is suffocated from poison gas.

This man—who will be typical of the great majority of participants in a war—will go through his suffering, his agonies alone. He will not die for the benefit of an idea, he will not know the peace of obeying his conscience, he will not be comforted by the faith of a sympathetic group back of him. Let us keep this in mind as we contemplate conscientious objection, even with this ultimate end of being stood against a wall. Let us question ourselves whether our conscientious objection will benefit any the poor devil from the West Side, or the Negroes from your cotton plantation who are also drafted without their consent.

But let me come back to our theme: "What constitutes bearing of arms today?" A war today is fought not only in the trenches, or up in a pursuit plane, or in the hold of a submarine. A war today is the matching of one giant industrial organization against another, it is the matching of the agricultural resources of one country against that of another. You cannot escape participation, once war is declared, whether you be preacher or farmer, whether you be an engineer or a doctor, a worker in a factory or a professor in a University.

Let us assume for a minute the hypothetical case that the next war, in which our country may become engaged, would

be fought entirely by a professional army; that you and I would not be called upon to bear arms. Would that leave us out? No, and again no, for even though you may be a farmer, growing wheat in Kansas, your wheat will be instrumental in feeding an army. The war risk insurance which you write, the new chemical processes on which you will be working, they will all be instruments of war. Even if you were not asked to participate in any of this work, can your conscience and mine escape from making a decision?

Let us be warned that in case of a war, any government must demand complete cooperation, and will do everything to secure it. Therefore, if we wait for war to organize against it, it is too late. With this realization in mind, let us examine what means we have at our disposal to eliminate war.

I take it for granted that all of us are more or less familiar with the recent attacks of the Hearst press upon pacifist organizations. The one weapon with which Mr. Hearst endeavors to influence our fellow citizens against the friends of peace, is to call pacifists communists and internationalists. Criticism by our enemies should always lead to self-examination, and I believe that we have been negligent in not prefacing any and all our statements regarding peace activities with a definite and precise statement that we are loyal Americans; that even though we do believe in peace between nations, we have no intent to overthrow our constitutional government. Let us make an issue of patriotism, let us carry the attack into the camp of our enemy by asking what constitutes patriotism, what is Americanism, what is nationalism?

As a group, or as the concerted action of all the peace groups in the country, proper publicity is our chief weapon. It is not enough to draw resolutions that this group or that group is opposed to war, or to military training, or to sending the Marines to Nicaragua. What we need to do is to sell the idea to the great American public.

To mold public opinion is a big task, but it can be accomplished. In this respect America is a fortunate country. We have a period of grace in which to mobilize the forces of peace. It is much more difficult in Europe where every country is surrounded by the fears and hatreds of neighboring countries, where you have mass hysteria. Nowhere in the world could conditions be more favorable for the building of a powerful peace organization than in America. Put the important thing is to get a start. He who controls public opinion today, will control the destiny of a nation tomorrow.

While the great majority of the press today will print a war story which is news, in preference to peace accomplishments, I believe a proper survey would unearth a number of publications favorable to our aims. We may have to start and build our own daily, national newspaper, perhaps as the *Christian Science Monitor* has been built up. Radio and movies are also potentially powerful weapons towards the attainment of our end.

Take our daily newspapers: how many stories do you find, born of real understanding, which try to acquaint you with the actual conditions of any foreign country? What a field there would be to inform our public in general as to how the little man lives in Japan, of the hopes and aspirations of your peasant in Yugoslavia, or your city dweller in South America. Much could be done to bring understanding, to bring a realization that regardless of skin and language, we are essentially alike, that we are brothers.

Another step, in my opinion, would be starting institutions like the Mid-west Institute, for non-academics, for workers. Let us not forget that the great voting power is not with the intellectual class, but with the workers. Let us have exchange workers from foreign countries just as we have exchange students. Let's give them a chance to understand us and let us send similar groups to foreign lands, and there will be friendship between nations. War is always born out of ignorance, people at large become victims of unscrupulous propaganda because they have not actual experience of foreign people themselves to contradict this propaganda.

Let us awaken the business groups. In my contacts with the manufacturers in the metal working industries, I am surprised at how many of them flirt with the idea of war and of profitable war contracts. There is still a sweet taste in the mouth of many, who grew rich and prosperous during the last war. We need legislation which would take all profit out of a potential next war. Take the profits away and you take a lot of the appetite for war away.

What can you and I do about war as individuals? Aside from our participation in the above mentioned endeavors, you and I can talk about war and peace in our daily contacts. Let's not be afraid to bring up the subject—it concerns everybody. Instead of talking about the weather or the football score, swing the talk around to peace. Become a pest talking peace.

And finally, let me cite a saying from the German: "To work as if all the prayer couldn't help, and to pray as if all the work couldn't help."

The Old World Grows Older—Thanks to War

BY ANDREAS LATZKO

THE word "war" was an absolutely foreign term to my generation. Of course, like every European child, I learned to be proud of conquerors. We, too, were jingoes; the history of my native Hungary was crammed into our heads as an heroic epic; and the glory of kings long in their graves filled us with pride because they repelled the onslaught of the Turks or some other powerful foe. But at the same time such words as Heroism, War, Bloody Triumphs and Defeats, were concepts of a past long since dead. "War" was part of ancient history, an exhibit in a museum.

The American people do not realize what a tremendous spiritual asset the United States possesses because the first stirrings of patriotism attach to figures such as Benjamin Franklin, Washington, Adams, Monroe, etc., and that the two greatest national heroes resorted to the sword to free their own country and to liberate the slaves.

We were living in an age of technical miracles that eliminated time and space. The railroad train which today stood in Constantinople would be in Paris in less than three days. Side by side in the windows of the bookstores stood the classics of all European literature from the Boulevard des Italiens, the Newsky Prospect, the fog-enshrouded streets of London—Tolstoi, Turgeniev, Dostoevsky, Dickens, Thackeray, Maupassant, Zola and Sardou. We lived together with all European peoples, well acquainted with their way of thinking and their peculiarities. Wars in other parts of the world, among the backward and illiterate people in the Balkans or in the Far East, left us cold. The possibility of a general slaughter in Europe, of a revival of the ambition to shoot down French waiters, Italian gondoliers, or the poor Russian peasants, of the desire to be superior in the art of murdering—I swear, that not one of the sixty young men, who graduated with me, ever dreamed of the possibility of such a relapse. Even during my year of military service, a furtive and bored smile always greeted an officer who spoke of the coming "emergency."

Never have I forgotten the terrible moment, when in the evening of August 1, 1914, I returned from a visit to one of the suburbs of Munich. At the foot of the stairs leading to the little suburban station there glowed a dim electric bulb. Suddenly out of the darkness there emerged the gleaming blade of a bayonet. A man in civilian clothes, wearing only a band around his arm, was protecting

The writer of this article is a distinguished European novelist at present exiled from his homeland. His book, "Men in War," brought out in the United States and other countries shortly after the beginning of the World War, was the outstanding pioneer in a long series of volumes exposing realistically the actual conditions faced by the soldiers in the belligerent armies. A sensitive observer, as well as a passionate defender of peace and human liberty, Latzko in this article intimately reveals the mental processes he has gone through since childhood, thus giving in a human way his spiritual reaction to the impact of war and preparedness for war on civilization and culture. This poignant human document comes to us through Nofrontier News Service.

the railroad tracks, ready to run his sharp steel blade through any Frenchman's breast who might try to dynamite the railroad tracks and cut the arteries of Europe.

All the horrors of the next four years were only stronger or weaker recurrences of that first tremendous earthquake, which with one blow tumbled in a heap, the whole "world of culture" in which I had lived for the last thirty-eight years. The first bayonet thrust cut the naval cord that still tied me to youth, progress and the world at large. As though only superficially glued together, spiritually united Europe fell apart into its bloody and hacked component parts. Once more the barbarous past had won, who knows for how long.

Things were to happen entirely differently from what the few of us, who considered this only a passing intoxication, a tragic error, tried to make ourselves and others believe. Surely the difference between the period preceding and that during the war was as terrific as a tum-

ble into a bottomless pit. All those things which the community of cultural nations had produced for a common purpose—railroad tracks, wires, airplanes and radio waves—were turned into tomahawks, spears and arrows.

Instead of healing and helping, the aim now was to kill. Bloodthirsty, sadistic vandals in the taverns and street cars told with savage pride of drowned, suffocated, hacked-up fellow humans. Under brilliant arc lights a million Genghis-Khans read with eager joy of the number of corpses made in the most recent mass-murder. They would have knocked down and trampled to death anyone who would have dared to intimate that he had not been washed back with them to the savage and cruel age of the migrations.

And yet! I lived through all the horrors of this sudden transformation. As though shot from a cannon up to the moon, I kept my thoughts to myself, cowered lonely in the immense factories whose products hurled healthy, strong humans into the air and tore them to pieces as though the different colors of their flags and uniforms had turned them into dangerous vermin.

Who at that time would have believed the prophecy that even worse times were to come? Wherever one tried to hide, there was no hiding place, where the horror of squirming human bugs, impaled upon barbed wire entanglements, did not grip the human heart.

A four-year nightmare, and yet, despite all its gruesomeness, only a kind of imprisonment, from which a liberating peace, slowly rising in a distant dawn, would free us. However thick the walls of the prison, however heavy the bars, the eye was steadily turned toward this barely visible light of hope. Finally the walls would have to burst, and the liberated nations could return to the twentieth century.

This was the faith that helped us to survive the times of war, but it ended in a disaster which exceeded the fears of the most confirmed pessimist. In some parts of Europe speech is still free, warning voices may still be raised, even if they are not heard in the clamor of war preparations. But in most places, we have our backs turned to light and liberty, and our eyes peer into a future that is threatening darkness.

To Americans this picture may seem too dark, too pessimistic. If you look from the pinnacle represented by Theodore Dreiser, Upton Sinclair, Sinclair Lewis, John dos Passos and Michael

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Gold, down to the level of the former "Magazine-America," you see an ascent almost as steep as our downfall from the false faith in the spiritual community of Europe into the insanity of the present. For all that we considered merely a passing madness has now been systematized. The closer the miracles of science unite the various nations, the higher busy builders are rearing the Chinese walls that were only boundaries on the map thirty years ago. A five-minute stop for a change of locomotives, or at worst a saluting customs inspector,—thus we once roamed from country to country. And now! No need to mention the restraints on exports or imports, or the personal examination for hidden bank notes. The borders today run straight through the center of all cities and towns, through the hearts and minds of our youth.

And with that I have touched another tragic matter. Although economics and politics are fundamentally important, nevertheless beauty and intellect are as much at stake as anything else.

Reared in the religion of the fellowship of man, and having for almost six decades devoted myself to the things of the spirit, I would have resented any imputation of cultural decline as insulting, if the Europe of today, which for fifty years I considered the center of the cultural world, could show the faintest ties to its past. But I can and will not imitate the proverbial ostrich and stick my

head in the sand. This would not only be foolish, but also a dangerous illusion. Let me cite just a few examples of very recent date. A poet, whose work has been translated into all languages and who is well known everywhere, was compelled to ask a high government official for assistance. He watched the mighty man play contemptuously with his visiting card, and then suddenly the hard face softened and the "celebrated" poet was asked if a certain member of the national football team was a relative of his. When the poet replied that this pride of the nation was his own son, he was urged to be seated, was offered a cigar and assured of the utmost consideration for his petition.

This is not an unimportant anecdote. This is the pulse of our time. When the Finnish track marvel Nurmi arrived at the Berlin airport, nearly half a million people were there to greet him. Where is the genius, whom even 5,000 people would cheer on arrival? Even a feat of bodily strength impresses only when expressed in the comparative. It is important to be strong-er, quick-er, speedier, than the competitors of other countries. The insatiable thirst to revel in one's own superiority is adroitly kept alive. Occasions are created and artfully exploited as training for the "great emergency" that today is the daily bread of our youth—when superiority will be established not by footballs and cricket bats, but by grenades and bayonets.

In the former Royal Theatre, now the State Theatre, in Berlin, before a capacity house of ministers and other state dignitaries, a celebrated drama was recently produced, and a storm of applause greeted the hero's dramatic pronouncement: "Culture? Whenever I hear that word, I remove the safety from the gun in my pocket."

I know many readers will say, and rightly so, that all these examples only show that it is all the more important to honor and defend and cultivate beauty and intellect in these dark days. Far be it from me to deny this. But let me remind them of Schopenhauer, who believed that the sun shines only if there are eyes to see its light. Certainly, there are sparsely spread over Europe, hidden here and there, young men and young women who secretly and amidst a thousand fears, still believe in the unifying power of the spirit. The duty of these unknown and frightened heirs is to uphold as best they can all that was and still is dear to us. We must hope that a few of these hidden, glimmering flames, whom our breath fans, will outlive the inevitable storms, or pass on the spark they have received. No power in history has been able entirely to smother faith in the higher calling of the spirit. May it be our good fortune to see the dawn of this new day! I myself will be satisfied, if only my sons are one day able to breathe the purified atmosphere of a spiritually united Europe.

We Must Take Our Chances

BY W. PERRY KISSICK

WHEN historians ultimately attempt to reckon with the period comprising the first quarter century after the World War, it is probable that they will write of it as a period in world history when the economic, social, religious, moral and political foundations of society were severely shaken. When they endeavor to understand this breakdown of our social order, of which the World War was at once tragic evidence and additional cause, they will be wise to begin with the assumption that they can do so only as they take account of the inter-relations between these various aspects of our corporate life.

The political trend of the period can be grasped only when we realize that governments are confronted with a crumbling economic system, which, due to such causes as the weakness of human beings, the development of applied science and technology, and the materialistic and unchristian premises upon which it operates, has presented West-

As a member of the Commission on the Individual and the State, Perry Kissick, of the Earlham College Faculty, prepared the historical introduction to the Report presented to the Five Years Meeting. At our request he has elaborated his introduction to present in this article some of the phases of the present situation.

ern society with an economy of want and unemployment in the midst of potential abundance. The dispossessed classes have talked and threatened, and in Russia actually carried out a Communist revolution in which they seized control of the State in an effort to improve their lot, and they have kept control of the government by military force.

Fear that this would spread, coupled with the drain of taxes to prevent the starvation of the unemployed masses, caused the middle class to endeavor to strengthen its hold upon governments

in order to save middle class ideals, property, and position in society. Consequently, democratic governments have been caught in the struggle between the middle class and the masses, or have struggled with each other or with weaker peoples, partly for the purpose of making territorial and economic gains with which to raise the standard of living and alleviate the discontent of the masses. The participants in these struggles have either overthrown the democratic form of government or have seriously limited it. They have acted on the basis of the totalitarian conception of the State, glorifying the State as the end for which man was made, the Supreme Being before whom the individual personality is as nothing.

This, together with fear of Europe and Japan, accounts largely for the increase in America of the intense religion of nationalism which has the totalitarian conception of the State at its center. It goes far to explain the wide

use of the technique inherited from the ill-famed Alien and Sedition Acts of 1798, and from World War espionage days. Government officials and various groups of citizens, with the flag in one hand and the unread constitution in the other, acting in the name of "patriotism" and "liberty," seek to move us toward the intolerant, totalitarian State.

Witness the dictatorial regime of the late Huey Long, the existence of martial law in two Indiana counties, and the machine gun tactics of the Governor of Georgia in October, 1935. Witness the large crop of oath and loyalty legislation, the efforts to require school children and teachers to worship the State as a God through the performance of salutes, recital of creeds, and singing of a militaristic national "anthem" and other songs which stimulate the singer to believe in "the army and navy forever." As further evidence, may be mentioned the efforts to expand the system of compulsory military training in schools and colleges in true Mussolini fashion. In October, 1934, the entire Supreme Court of the United States, liberals as well as conservatives, affirmed that the State is supreme over everything, that compulsory military drill does not interfere with the free exercise of religion, and that the recognition of the consciences of students in this case would prepare the way for anarchy. Three years earlier, a majority decision of the same court in the Macintosh-Bland case denied citizenship to any alien who reserves the right to place conscience above the demands of the State. Moreover, at any time the United States enters a war, the National Defense Act of 1920 will begin at once to operate upon the basis of the totalitarian philosophy of the State.

These things are evidence of the condition of fear and panic which exists in the minds of the dominant class and those whom they influence. They point to a loss of faith by the members of this class in the rightness and justice of their position. They indicate an unwillingness or an incapacity to seek for really basic solutions. Hence, the reliance upon intolerance and physical coercion to enforce unquestioned obedience and loyalty to the *status quo*.

This philosophy, with its absolute insistence upon blind, uncritical, goose-stepping, its intolerance of sincere, pioneering thought, its coercive methods and reliance upon brute force, creates a situation in which the solution of either national or international problems by means other than violent revolution and war becomes almost if not quite impossible. If we are anxious to prevent the use of such means, if we are determined not to participate in class violence and international war, it becomes obvious that the Christian philosophy of the

State as interpreted by Friends is the only philosophy upon which we can stand with any logic. And what is this philosophy which barely whispers for our allegiance in the midst of the bedlam created by its more spectacular, more popular rival?

First, Friends have not been antagonistic to government as such. We have never sanctioned or attempted to create anarchy. If we have refused to worship the State as the current religion of nationalism demands, we have loved our country not a whit less than those who have worn their patriotism more conspicuously upon their sleeves. We have believed in love of country, if by that is meant to have the highest regard for the welfare of our home and families, for our neighbors and our community, and the larger groups of which we are a part. We have believed in patriotism, if by that is meant the putting forth of our best effort to create a regime in which freedom and just conditions of life shall prevail, and the keeping of ourselves from any action which makes our environment any less productive of citi-

AIN'T SCIENCE WONDERFUL! (From the *Penn Chronicle*)

One hundred years ago Darwin set forth his evolution theory, which has resulted in a century of heated discussion as to the origin of life.

The development of the use of explosives has also been greatly advanced during the past century.

There are certain groups of laymen who claim that life is spontaneous in its various forms. Others emphatically declare that it is purely an evolutionary process and that present forms of life, in all probability, had a common origin.

However, there is little discussion as to the end of life.

Italian airplanes and highly explosive bombs have thoroughly convinced Ethiopians, as well as other nations that the end of life can be very sudden and spontaneous.

As 1936 gets under way the American Academy for the Advancement of Science in a convention in St. Louis, announces a new theory as to the formation of life.

Part of the theory as interpreted by an article in the *New York Times* is as follows: "Man has evolved without supernatural interference out of the chemical ingredients of the earth."

At the same time the American Academy for the Advancement of Science also, and very appropriately, announced the discovery of a new explosive—undoubtedly capable of returning man (quite spontaneously) back to . . . the chemical ingredients of the earth.

zens of high character and moral stamina.

Second, Friends have held that no government has a right to compel any one to violate his deepest convictions. Obedience to enlightened conscience we believe to be our supreme duty. We maintain that the greatest function of the State is to make it possible for all to have freedom to live up to their best thought. From this, it follows that we do not admit the validity of the popular concept of absolute majority rule in those relatively infrequent cases when majority decisions require actions which violate our highest vision of truth and right. One of the very potent forces for bringing about progress has been the insight and prophetic leadership not of majorities, but of the few. Freedom for conscientious minorities does not promote anarchy. Rather, it opens the way for vision which may lead the State on to more perfect solutions for its problems. Friends have also contributed to political theory the idea of the "sense of the meeting" as against the theory of majority domination of sincere minority opinion.

The pages of history are strewn with instances when the majority has been wrong and when its policy has been devastating to society. No clearer illustration is needed than that of the majority opinion of 1914-1918, or the majority opinion in 1919 that a peace treaty based upon vengeance should be written. See around us the fruits of such majority opinions! The world is full of monuments to persecuted minorities—monuments erected after time and experience have revealed the rightness of their vision.

Third, Friends have held that the most Christian form of the State is the democratic one. Democracy has always been one of our central principles. If our view of the Inner Light means anything, it must commit us irrevocably to a belief in the democratic State as the only form which affords opportunity for human personality to reach its fullest possibilities. A State which denies freedom of conscience is a travesty upon democracy. It is pagan, not Christian.

Fourth, Friends have refused to work against the State by violent, revolutionary means. When we have seen shortcomings, we have felt it our duty to eliminate them by our friendly criticism and peaceful efforts at reform. If governments, sometimes urged on by zealous and perhaps sincere groups of our fellow citizens, persecuted us, we have tried to submit peaceably. A seventeenth century protest by Friends against such persecution was addressed to the English government. It concluded, not with threats of vengeance and revolution, but with this: "From your friends who are lovers of peace and truth."

Finally, one of the best justifications for our position will be found in our conduct, in our positive service rendered with a view to removing the occasion for the coercive activities of the government. All too frequently we have failed to justify our claims to toleration on this basis. We have often been slow of heart and mind, divided by differences among ourselves, and sidetracked by theological syllogisms, with the accompanying loss of a vision of the possibilities of religion for a troubled world. To continue thus, is largely to forfeit our right to consideration by governments which may be hard pressed to solve the problems for which we fail to offer a solution. The work of the American Friends Service Committee would seem to be one of our greatest hopes for leadership. If we will but let it, it may help us to bear the tremendous responsibility of living now so that in times of crisis we may have a record of unselfish, cooperative, pioneer living as evidence of our sincerity.

Governments and majorities must not expect us to transform the world so long as they refuse to accept our solutions and cooperate with us. While it is important that we try to cooperate with them and endeavor to convince them of the validity of all our principles, it is even more important that we avoid the dangers which accompany any such efforts. We shall always be under pressure to compromise with the majority, accepting as much as we can get it to accept, and abandoning the remainder of our testimony. But the moment we do so, our candle goes out, and the majority goes on much as before. There is no use deceiving ourselves. Majorities are notoriously dull and slow to perceive and begin to practice new ideals. In a crisis they may become as ferocious as beasts. Modern governments are almost if not quite as far from accepting the full implications of our position, or even partial implications, as was the Roman Empire. Where, for example, is the government which is willing to adopt toward its rivals the policy which Penn adopted toward his potential enemies, the Indians?

When the crisis comes and majorities demand that we follow them, we can only reply that those who wish to depend upon the coercive power of the State must do so. The carrying out of their methods must be their responsibility. They will never have to exercise them against those who accept our way of life. Our responsibility is to live positive lives of service, keeping as free as possible in a semi-pagan world from participation in that way of life which leads to strife. We are called to discover for ourselves and teach to others a "new way" and we must take our chances in a world not yet familiar with that way.

SOME CALL IT WAR—WE CALL IT MURDER

BY GARLAND HANSON

"Ez fer war, I call it murder,—
There you hev it plain an' flat;
I don't want to go no furdur
Than my Testymnt fer that."

The crime of murder is usually considered a most serious one. If a single individual should commit murder, he would immediately find himself in serious difficulty that might cost him his life. A human organization such as a lodge, an athletic association, or a religious group can not take human life without being severely penalized. There is one exception to this rule—the nation. A national group may declare war and confer the right to commit murder. No doubt this wholesale authorization for killing has something to do with the crime waves that come in peace time.

The most important question is, "Can a Christian engage in war-time murder and keep his standing as a citizen of the Kingdom of God?" The primary standard for the non-Christian is that first of all he should become a follower of Christ. Then, of course, the above question applies to him.

Those who say a Christian may rightfully engage in war-time murder usually go to the Old Testament for their arguments. However, one should remember that practically all these arguments apply to the chosen nation. Many well qualified Bible students have serious doubts as to the validity of these arguments. Whether God authorized the men of Israel to take human life or not is a question that does not apply to this day and age. The forerunner of Christ told the people to repent for the Kingdom of heaven was at hand. When Christ began his ministry, he set up this Kingdom and clearly defined its standards. It is under these standards that we live today.

Since this is true, we should be careful to measure our conduct by Christian standards. In connection with war-time activities, the Sermon on the Mount is often quoted. If Jesus told us to love our enemies, surely we must be restrained from taking their lives. There are other incidents in the life of Christ that might be used to prove the point. When he stood before Pilate he said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." The fighting or coercive type of conquest was evidently forbidden for the members of his kingdom.

There is another incident that is perhaps even more significant. Jesus was coming to a Samaritan village and he had sent messengers ahead to arrange for a place to stay over night. Upon

arrival, he discovered that no one wanted to keep him and his party. The disciples were quite indignant and suggested that he call down the fire from heaven to consume the inhospitable village. Jesus replied, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives but to save them." Is it not true that even today there are many church members who do not know what manner of spirit they are of? The true churchman will keep his skirts clean of any type of murder and he will proclaim a gospel of love that begets confidence and goodwill.

San Diego, California.

SO THE STONES CRY OUT

There is a new feeling that war must go. Men are not only thinking it, but feeling it. But, further, there is a new hope that war may be replaced. People ask timidly, "What other sanctions?" Now at last we can answer. This age is profoundly suspicious of religion. Religion richly earned that suspicion. It talked about spiritual power and leaned on weapons; of spiritual creativeness and wealth and held to money; of the restorative power of love and depended on coercion. Religion held its voice—or rather foreswore itself—and so the stones have to cry out.

The anthropologist making contacts with strange and suspicious tribes: the tamer of wild beasts: the new practitioners in the recovery of the insane—all these experts now know the methods they were told they must use, by the "practical" ruler—official, bishop, general—were hopelessly mistaken, wrong, fatal. On the contrary, they find the Sermon on the Mount is not "oriental hyperbole" but the only effective method. From these specialists' successes we are beginning to learn that the same method will work with ourselves. There is, then, a new hope among socially-minded men—not a forlorn, but a scientific hope.—GERALD HEARD in the *London Friend*.

Deeper down than militarism lies the materialism out of which it springs. The whole idea that armed force can overthrow false ideas or establish true ones, rests upon an inadequate conception of God, and upon a failure to rely fully upon the power of love and goodness to overcome evil.—HENRY T. HODGKIN.

If we accept the life and death of Jesus as the fullest manifestation of the divine method for overcoming evil, we can only say that we seek to show ourselves wiser than God if we allow our reason to lead us to any method for bringing in his Kingdom which is at variance with the spirit of love.—HENRY T. HODGKIN.

QUAKERDOM AT LARGE

With the subject, "Prepare for Peace," David Webb, son of John R. and Margaret Dorland Webb, a Junior, has been chosen to represent Earlham College in the Old Line State Oratorical Contest to be held this month.

* * * *

E. Howard Brown, pastor at Blue River Meeting, Salem, Indiana, has just published a trenchant little eight page paper, *Western Work*, in which he pays his respects to the liquor business and all its works in his characteristically pungent style.

* * * *

For the information of Friends who have been greatly disturbed by the exploitation of the Quaker name by a widely advertised distilling company, we report that a joint committee of the two Philadelphia Yearly Meetings has been appointed to proceed, in cooperation with the Five Years Meeting, to see what can be done to remedy this flagrant abuse.

* * * *

Howard W. Cope, pastor of the Friends Memorial Church at Muncie, Indiana, returned home last week from a trip to Portland, Oregon, to see his brother, Frederick J. Cope, who is seriously ill. While in that area he made contact, as Chairman of the Evangelistic, Pastoral and Church Extension Committee of Indiana Yearly Meeting, with the meetings at Seattle and Everett, Washington, in Puget Sound Quarterly Meeting.

* * * *

There have been many expressions of appreciation of Stanley Hamilton's article, "What About These Cooperatives?" which appeared in our last issue. Among these was one from Dan B. Brummitt, Editor of *The Christian Advocate*, Central Edition, Kansas City, saying that he proposed to republish it in his paper and circulate it among the other editions of this, the official periodical of the Methodist Church in this country.

* * * *

According to statements reported recently in *Friend's Intelligencer*, the cornerstone of the District of Columbia, which was projected originally ten miles square, beginning at the Court House of Alexandria, was laid by a Friend, Dr. Elisha Cullen Dick, who was a bosom friend of Washington. He presided over the ceremonies when George Washington laid the cornerstone of the National Capitol.

* * * *

American Friends sympathize with Friends in Canada, in England, and in other lands of the British Commonwealth, in the death of their beloved sovereign,

King George V. Those of us who have listened to his Christmas messages broadcast to his people round the world, have come to a deeper appreciation of his kindly, kingly qualities of heart and mind, and can the more easily appreciate the deep respect and love in which he was held by his subjects. Correspondingly, our best wishes go out to the new monarch, Edward VIII, who ascends the throne at so difficult a time.

* * * *

We read in the London *Friend* that Dame Elizabeth M. Cadbury sailed for India on January 9, as leader of a deputation from the National Council of Women in Britain to an international conference of similar Councils in many countries, called by the Indian branch. This notice offers us the occasion for retreating as gracefully as may be from an announcement we made some time back of Dame Cadbury's death! It was a case of sadly mistaken identity for which we had the New York *Times* to thank. For the *Times* we suggest a new slogan—"All the news that's ready to print."

* * * *

At the recent Annual Conference of Educational Associations in England, a Friend, Margery Fry, in her address as President of the Conference, urged that more time and thought should be given by the English Universities to the prevention of crime. Calling attention to the shift in medicine from cure to prevention, she expressed a characteristically Quaker concern that something of the same shift be made in the field of penology. As suggested by Judge J. Hoge Ricks of Richmond, Virginia, in the report of his Commission at the Five Years Meeting, here is an appropriate and important field of service which awaits young Friends.

* * * *

"Loss to Delaware Womanhood," was the caption of an editorial in a Wilmington newspaper paying tribute to Katharine S. Maris, a brief notice of whose passing appeared in our last issue. Eloquent words were spoken of her as having "distinguished herself by constructive interest in religious, civic and educational affairs" in her own city and State and in wider areas. In company with her husband, Robert H. Maris, she saw service under the A. F. S. C. in France shortly following the war, since which time both became increasingly useful in furthering the work and ideals of Friends. Robert Maris was appointed a fraternal delegate from Philadelphia

Yearly Meeting to the Five Years Meeting but the illness of Katharine Maris prevented his attendance. She was a member of the Board of Managers of the Friends School at Wilmington and was also one of the Directors of Pendle Hill School. Among Friends who spoke at the largely attended funeral were Agnes Tierney, Passmore Elkinton, Janet Whitney, Clarence Pickett and Douglas Steere, a message being read from Rufus Jones. The passing of Katharine Maris in the early prime of life is a severe loss to the Society of Friends and to its forward-marching causes.

* * * *

We gather from the London *Friend* that an effort is under way to make English Friends pool-minded! Apparently a good deal of confused thought has arisen from the suggestion that the expenses of representatives in attending the monthly sessions of the Meeting for Sufferings in London be pooled by the Quarterly Meetings, as a matter of equity to the smaller and more distant Quarters, and as a means of obtaining a more representative attendance. On the basis of a similar experience incident to the sessions of the Five Years Meeting, we smile at the naive assurance given by a promoter of the pool, that "it is quite a simple scheme to grasp."

* * * *

In the Five Years Meeting we have done away with birthright membership and an effort is being made to restore it. In England they have birthright membership and an effort is under way to put an end to it. In a recent article in *The Wayfarer*, entitled "Away with Birthright Membership," R. Duncan Fairn says: "Does birthright membership differ so materially from the rite of baptism? It sweeps into the full fellowship of the Church—and here it goes beyond baptism—a non-consenting child, and it is thus an affront to the child and a disservice to the Church." He says that he "cannot imagine the Communist Party in Russia instituting birthright membership, because it would not be good enough, and what is not good enough for the Communist Party is surely not good enough for the Society of Friends."

* * * *

At the January session of the Meeting for Sufferings in London, Francis L. P. Sturge and Catherine E. Marsh supplemented the reports of the Five Years Meeting given at the December meeting by William F. Nicholson and Eileen Theobald. The former spoke especially of observations made on a coast to coast

exploration of American Quakerism. He described "a visit to Haviland, a place of seven hundred inhabitants a hundred miles from Wichita, Kansas, where four hundred people were present at the evening meeting, with another one hundred and fifty people at the Methodist Church. It was a remarkable Friends' centre." Francis Sturge went on to say: "One question asked by an American Friend, a professor in a Quaker college, was whether they, the Americans, were not concentrating too much on their own spiritual needs and congregational life and failing to lift up their eyes to the greater problems of the world and whether on the other hand, British Friends were not interesting themselves in so many questions as to neglect congregational life." While holding that Friends historic method of worship is fundamental, Francis Sturge said, "Friends in the West had also got something very precious to share with us in their earnestness and devotion and Christian experience." Catherine Marsh spoke of the wonderful feeling of love that spread over all at the Five Years Meeting.

NEWS OF OUR MEETINGS

An intensive study of Friends missions, both at home and abroad, has been undertaken by the Quaker Club, an organization of young Friends of First Friends Church, Indianapolis. During the month of January discussion centered around social service work in Indianapolis, our mission work in Alaska, and present conditions in Mexico. Another activity of this group has been the giving of special programs on Sunday afternoons at the Home for Aged Women. . . Members of First Friends were hosts to several visiting Friends in attendance at the Student Volunteer Convention held at Indianapolis during the holiday season. Recent developments in the various fields of Friendly service were interpreted by Merle Davis, Executive Secretary of the Mission Board, in a Sunday morning sermon on "Present Tendencies in Mission Thinking," and by the remarks made in the general Sunday School Assembly by David W. Day, Charles O. Whitely, David M. Edwards, and Samuel W. S. Cheng, native pastor of the Friends Meeting at Luho, China. . . On three occasions different groups within the Church have gathered to enjoy a Mother-Daughter banquet, a Father-Son banquet, and an old-fashioned family supper which preceded the children's Christmas entertainment. The cantata, "Bethlehem," presented by the Church choir was another enjoyable feature of the holiday season.

Under the ministry of their pastor, Fannie Roberts, assisted by the song

leader, Margaret Collins, Friends of New Hope Meeting, Western Yearly Meeting, near Greentown, Indiana, recently concluded resultful revival services which were beneficial to many both within and without the church. . . Nettie Springer and Inez Bachelor, who for some months have been engaged in evangelistic work in South Dakota and Iowa, have returned to Indiana, and may be addressed at Greentown, Route 1, by those desiring their services.

* * * *

Members of Dublin, Indiana, Monthly Meeting held their Annual Meeting Wednesday evening, January 8. A co-operative supper and an hour of fellowship preceded the business session. Reports from departments from Sabbath School and Meeting were very gratifying. Some accomplishments of general interest are the addition of thirty-two new members and the building of eight new Sunday school rooms. There is a marked increase in attendance of young people at the morning meeting as well as in the Sabbath School. The Missionary union not only carried on its own missionary activity in a splendid way, but cooperated with the Social Service Committee in many worth while community enterprises in which the Meeting has served our community in moulding public opinion. At the conclusion of the business session, a program of Spirituals and Southern melodies was given by a male quartette from Piney Woods school in Mississippi. During the past year our Meeting has become community conscious and in many activities has helped arouse a community conscience.

* * * *

Gervas A. Carey, Dean of Friends University Biblical School, is recovering from a very severe illness which, until recently, has kept him in bed since Christmas, part of the time in a hospital. . . Wichita Friends have enjoyed the presence of Fred and Alta Hoyt and daughter, Martha, home on furlough from British East Africa, and W. Lester and Mae Stanton, from Chiquimula, Guatemala, who have been spending the past few weeks with Lester Stanton's parents, William and Edith Stanton Worth. The Women's Missionary Union of the church recently held an afternoon function in honor of the Stantons, and the church membership gave a banquet and social honoring the Hoyts.

* * * *

A revival, in which deep and lasting work was accomplished, has just been had at the Second Friends Meeting, at Marion, Indiana. The evangelist was Harry W. Kreider, and his messages were clear and forceful. The Holy Spirit was manifestly present throughout the series and a number of persons responded to the altar call. One feature much en-

joyed by all was the chalk talks by Thomas Russell who also led in the singing and arranged for special music each evening. . . Other special things this meeting has had the privilege of enjoying this winter were: an account of the thrilling war-time experiences of a Conscientious Objector, William Prideaux of New England; the observance of Armistice Day with a peace program; and a special program in observance of Christmas. . . Interest among the young people is growing and they are now, with the help of a sponsor, organizing a Young Peoples' Christian Endeavor Society.

* * * *

James C. Fisk, a minister of El Modena Monthly Meeting, in California Yearly Meeting, has recently assisted the pastor, John A. Baldwin, in a revival meeting in the Friends Church in Deer Trail, Colorado (Nebraska Yearly Meeting). His forceful, yet tender, presentation of the Gospel gripped the people of the town as they have not been interested in years. While only eighteen definite decisions could be counted, the spiritual aspect is felt by the whole church and community. A number of new members were added to the church. The music was in charge of Royal and Blanch Hagerman of Vilas, Colorado. Their messages in song will not be forgotten by those who heard them.

* * * *

While spending the winter with a girlhood friend, Sadie Weant, at Paton, Iowa, Cassa Commons finds opportunity for occasional service in the ministry.

AMONG OUR FRIENDS AT WINSTON-SALEM

Winston - Salem, North Carolina, Friends, under the leadership of Bascom G. Rollins, pastor, have been laboring for the Master in a large and ripened field, and we are rejoicing that God has given us souls for our hire.

Recently we had with us for friendly visitation and advice, Murray C. Johnson, Executive Secretary of our Yearly Meeting. His messages will long live in our hearts, and his words of counsel and advice will enable us to do more efficient work in the future. On one evening he spoke to the Pastoral Committee and outlined the duties and responsibilities of Elders and Overseers. At other meetings he talked to the Bible School Committee and the officers and teachers of the Bible School, and to the Finance Committee. At the Sunday morning worship service he brought a very helpful message on "The Woman Who Sinned," based on Luke 7:36-50. That evening, using a stereopticon projector, he gave a vivid and stimulating illustrated lecture on Friends' mission work in Cuba.

CONFERENCE OF HISTORIC PEACE CHURCHES

A Conference of Historic Peace Churches was held at Newton, Kansas, October 31-November 2, 1935. Representatives of the Mennonites, Brethren, and Friends were present with a total registration of seventy-nine. Friends were present from Kansas, Iowa, Illinois, and Philadelphia. Profitable discussions were carried on as to possibilities of united effort in peace work. It was recognized that these churches have a particular responsibility because of their historic testimony. As a result of three days of valuable interchange of ideas, and understanding of one another's point of view, several things were accomplished.

Plans were made for the appointment of a permanent Joint Committee of the Historic Peace Churches for the purpose of conserving and perpetuating a cooperative program. A representative of the American Friends Service Committee was asked to call the first meeting.

A comprehensive statement setting forth the position of these churches was adopted.

After some time spent upon it, the following was adopted by the representatives as their "Concept of Patriotism":

"The members of the Historic Peace Churches love this country and sincerely work for its highest welfare. True love for our country does not mean a hatred of others. It is our conviction that only the application of the principles of peace, love, justice, liberty, and international goodwill, will make for the highest welfare of our country; and that the highest welfare of our country must harmonize with the highest welfare of humanity everywhere. Our faith is security through love, protection through good will, and for such we are willing to make the necessary sacrifice. We are opposed to war as a method of settling disputes because it is unchristian, destructive of our highest values and sows the seeds of future wars. We feel that we are true patriots because we build upon the eternal principles of right which are the only foundation for stable Government in our world community."

Included in the program of joint action was the appointment of a committee for exchanging and disseminating literature. Also cooperative peace conferences and exchange of speakers in an educational program were suggested.

Realizing the imminence of war, the following was suggested by the group as a plan of unified action in case the United States should be involved in war:

"We recommend the following plan of unified action to be entered upon at such time as the United States Government may officially decide to enter upon organized warfare, or at such time as the churches are convinced that the United States is certain to become involved in war.

1. That each of the Historic Peace Churches shall reinstruct its members in

the position of the Historic Peace Churches relative to war.

2. That each of the Historic Peace Churches shall urge its members to observe the peace position of these churches, which means no cooperation with war, or the acceptance of any service under military control.

3. That the Historic Peace Churches continue their peace testimony as long as possible.

4. That advice and counsel be given all who need help relative to their position regarding participation in war.

5. That members of these Churches be encouraged to refuse cooperation in financing of war.

6. That these churches provide for conscientious objectors who become involved in the draft as follows:

a. Furlough from army and navy for alternative service of non-military nature and not under military control.

b. Spiritual care for those who are confined in camp under Government jurisdiction.

c. Spiritual care and counsel for those who refuse to register.

d. Financial support for dependants of conscientious objectors deprived of their income because of their position toward war. This is not limited to men involved in the draft.

7. That spiritual advice and counsel be provided for members of the Historic Peace Churches who accept service under the control of the army."

Altogether, the conference seemed to those attending it to be very much worth while. It served to strengthen conviction and to inspire to action.

WM. E. BERRY.

FRIENDS ARE ACTIVE AT BLOOMINGDALE

Bloomington, Indiana, Friends (Western Yearly Meeting) under the efficient leadership of the pastor, Lyman G. Cosand, are studying the Commission Reports on Friends' Testimonies, used at the Five Years Meeting, in October.

The Monthly Meeting through its Executive Committee has arranged for three church-nights. The first was held on the evening of January 14, with the men of the congregation as sponsors. They planned, cooked, and served a delicious chilli-supper. They engaged Dr. Howe, Vice President of Olivet College, Illinois, as speaker. He delighted his audience with an inspiring message on "The Challenge of Change," stressing the great need for individuals of vision, virtue, and valor. The men were highly complimented on the success of their evening.

In February, the Peace Committee of the Monthly Meeting will have charge of the program which will follow a fellowship supper, and in March the Committee on Missions will arrange the program.

Bloomington Quarterly Meeting will meet on February 15. This Quarterly Meeting was organized on the "second seventh day in Second month in 1836."

GOING ON A SPIRITUAL PILGRIMAGE

Our good Quaker friend, Thurman Miller of Wilmington, Ohio, better known in his after-dinner speech circles as "Dusty," has spent quite a bit of time lately exercising his frisky typewriter in giving expression in our local newspapers to his concern over a certain rural Quaker meeting, "of which I am very fond," taking "A Spiritual Pilgrimage," and wondering about the outcome of such a new venture.

Going further, our friend Miller tells how, down in his old town of Marshall, located in the beginnings of the Ohio River hills, when he was a boy such spiritual occasions were known as "Big Meetin's," and later as "Protracted Meetings," running also the gamut of "Revival Meetings" and "Series of Meetings," and now this—"A Spiritual Pilgrimage"!

He expresses also a desire that he might turn back the pages of time and go back to the "Big Meetin's" then and hear again the persuasive appeal of a certain visiting evangelist who pointed the way to better living and a more abundant entrance into the Heavenly Kingdom.

Now who is there among us Quakers of the Middle West that would not travel far to hear again the impassioned appeals of the Douglasses or Esther Frame; but lo, the old order changeth, and here we are at the beginning of 1936 at our meeting in the open country at Fairview, in Wilmington Yearly Meeting, one of the many meetings that had its beginning and inception in the fervent evangelistic efforts of John Henry Douglas, and which has just experienced a Spiritual Pilgrimage under the leadership of Leslie D. Shaffer of Cincinnati.

In the initial service which was held on New Year's eve, our leader brought us anew the words, "Our Father who art in Heaven," from the beautiful prayer of the Master, and for seven days presented spirit-filled messages from the same chapter, ending the series with a consecration service that brought a deep spiritual uplift to all who were permitted to attend.

Considering the adverse weather conditions of New Year's week, the attendance was very good, and on the last evening of the meetings, almost the entire membership enjoyed a fellowship supper at the meetinghouse.

In addition to the meetings for worship, Leslie Shaffer was able to visit some twenty families, attend a meeting of the Women's Missionary Auxiliary, bring a message of better living at the chapel services of two centralized high schools, besides participating in the hilarity of a bob-sled ride with the young Friends group.

Together with his sermons, Leslie Shaffer presented moving messages in song, and was able to work most acceptably with the orchestral and choral groups of the young Friends.

In the last evening service in our small country meeting there was manifested a strong bond of Christian fellowship, and, as Leslie Shaffer expressed it afterwards in a letter to friends here, a mutual triple A of approval, appreciation, and affection.

At our last monthly meeting, seven new members were received by letter and three by request.

A report of Fairview Meeting at this time would hardly be complete without mentioning the Peace drama, "Peace I Give Unto You," given on the Sunday evening before Christmas by our young Friends, which exhibited with telling effect the great part that motherhood plays in the cause of World Peace.

WHITTIER NEWS NOTES

Tennyson Lewis, minister, now residing in Whittier, California, has been confined to his bed for nine weeks, but is thought to be well on the way to recovery. His many friends scattered throughout the different Yearly Meetings may address him and his wife at 501½ East Philadelphia, Whittier, California.

On Sabbath evening, January 19, Frank W. Dell presented to an interested audience the motion pictures he had taken during the recent Five Years Meeting sessions. On the evening of January 26 a Mendelssohn Musical was given by the choir, under the direction of Ralph Petty.

At their meetings held last month, four missionary circles contributed to the Eliza A. Cox Memorial Fund, the raising of which has been undertaken by the Women's Missionary Union.

Nineteen new members were welcomed into the Church fellowship at the close of the morning service, January 12.

In order to deepen spiritual life and to encourage every type of person in Christian living, our pastor, Willard O. Trueblood, is giving an interesting series of Wednesday evening messages based on the study of the twelve apostles.

The School of Methods of California Yearly Meeting is scheduled to meet in Whittier, February 4-8. The theme of the sessions has been announced as, "Experiencing Our Lord Jesus Christ's Way of Life."

AN ERROR NOTED

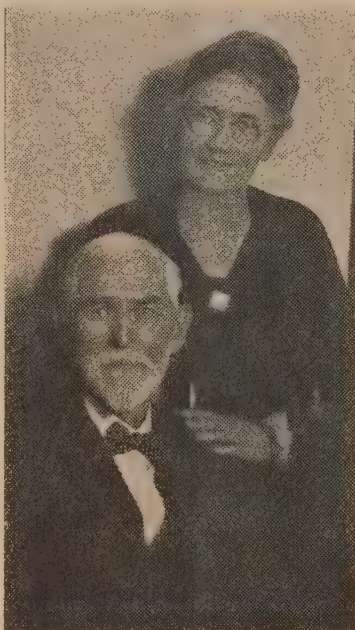
In the display advertisement, "Income Tax Exemptions," appearing in our issue of January 23, a typographical error made the exemption to read one per cent instead of fifteen. The advertisement in corrected form will be found in this issue.

TWO FIFTIETH WEDDING ANNIVERSARIES

We offer congratulations to two worthy and greatly beloved couples who have recently celebrated their golden wedding anniversaries. In their respective Yearly Meetings these Friends have long been actively associated with the work of Friends.

WHITE-DIXON

On the Sunday preceding the fiftieth anniversary, January 8, 1936, of their wedding day, William Alpheus and Roxie Dixon White held open house at their home in Guilford College, North Carolina, for the many friends and relatives who gathered to join with them in their celebration. Of the seven children born to them, six are living and participated



WM. ALPHEUS AND ROXIE D. WHITE

in the celebration of their parents' anniversary. Among the enjoyable features of the occasion were the reminiscences merrily recounted by the couple of the happenings of that long ago day when they took their marriage vows "after the manner of Friends," and the reading of the poetic greeting written for and dedicated to Alpheus by his wife in commemoration of their anniversary.

In giving an account of their anniversary celebration, the Greensboro News characterizes Alpheus and Roxie Dixon White as "a remarkable couple," and in recounting a few of the above-mentioned reminiscences, says: "Mr. White still tells with twinkling eyes how he hurried home from a trip around the world with an outstanding Friend, Rufus King, to make sure that some other handsome swain did not marry Roxie. The ring he sent from Melbourne, Australia, is one

of the highest prized of the family keepsakes."

These honored Friends look back upon a life of Christian service in which two of the concerns especially near to their hearts have been the advancement of prohibition and peace. They both attended new Garden Boarding School, now Guilford College, and later he did further work at Haverford College and she at Mount Holyoke College. They both became teachers, and later he was recorded a Friends minister. Roxie White is a sister of the late Joseph M. Dixon who served as Governor of and United States Senator from Montana, and who was Under Secretary of the Interior in the Hoover administration.

CAREY-McMILLAN

Chester Meeting Friends, near Wilmington, Ohio, have had great pleasure in honoring the golden wedding anniversary of Enoch L. and Jane M. Carey, the latter having been the local minister and pastor for thirty-five years. On the Sabbath preceding, at the close of the services, the Carey family were taken by surprise when invited as honor guests to the church basement where a bounteous dinner was served. Following the dinner a program of music and appreciative tributes was given by members representing various meeting activities. The Community, Sunday School and Young Friends, Ladies' Aid, W. C. T. U. and the meeting as a whole, were all represented. A briefcase and a pair of blankets were presented as tokens of the esteem and love felt by all whose lives have been touched by the influence of these dear Friends.

On Tuesday, January 21, the anniversary day, the sons and daughters served thirty guests a delectable dinner, twelve of the guests having been among the original witnesses. At the close of dinner, Lillian Lundy in a clear sweet voice sang, "Will you love me when I'm old?," just as she had at the wedding fifty years ago. The Lundys are to celebrate their golden wedding in June.

The Careys are of English descent, tracing their lineage from the Stuart family. Jane Carey is of the McMillan family pioneers from York County, Pennsylvania. The sterling qualities of early Friends are marked characteristics of this family—frugality and simplicity, and the earnest application of Christian principles to daily living. Through prosperity and depression, joy and sorrow, they have depended upon the sustaining grace of the Heavenly Father, and the radiance of their home has been far-reaching. For several years Jane M. Carey has been Evangelistic and Church Extension Superintendent of Wilmington Yearly Meeting.

A CHANCE TO HOMESTEAD WITH THE INDIANS

The Associated Executive Committee on Indian Affairs would be interested in hearing from any Friends who may feel challenged by the opportunity described below, to help a worthy group of American Indians learn ways and means of making their farms produce better support for their families.

The Indians involved are Senecas (about 400 in number) who have been living since 1870 in Northeastern Oklahoma (Ottawa County) after compelled successive migrations from New York, Ohio and Kansas. A number have intermarried with white people of the community, and all have adopted in large measure the customs and manner of life of their white neighbors. Their homes, however, are isolated and poor. This winter, following almost complete failure of garden crops last summer, almost every Indian family in the county is on relief rolls. Even with Government instruction and in good years, they seem unable to make their farms produce an adequate living and few of their white neighbors do much better. Our missionary workers with more than ten years' experience in the county, believe they could do much better if encouraged by example and resident leadership in farm projects. Government officials also believe the land is capable of greater production. Our Committee therefore, is sponsoring a new effort to help these Indians help themselves. We want to help them get off the relief rolls and keep off.

About sixty of these Indians attend our Seneca Council House Meeting intermittently. Eleven are members of Seneca Monthly Meeting and take active interest. The Meetinghouse is known as Seneca Council House, and is located on a beautiful wooded hillside with no other houses in sight except the nearby farm house and a crossroads store. It is crowded every Sunday, white and Indian neighbors mingling and cooperating freely in Bible School, young people's meetings and occasional social gatherings.

By purchase of the farm adjoining the Meetinghouse from Harvey Wallace, who is compelled by failing health to move into town, our Associated Committee on Indian Affairs is able to offer free use of this farm, tax-exempt, for a period to be agreed upon, to some qualified couple who are willing to live among these people, demonstrating successful farming methods and giving some spiritual leadership also in the regular Sunday meetings. Harvey and Elizabeth Wallace have lived here many years, giving the people spiritual care, and have the love of the entire community, which may be won

STIMULATING READING FOR WINTER EVENINGS

MEDITATIONS ON THE CROSS

By Toyohiko Kagawa

Because of his lectures in various parts of this country, Kagawa will probably be the most discussed Christian leader during the next few months. His recognized position as social worker, Christian evangelist, leader of the cooperative movement, and author leads one to ask the secret of his power. Probably better than in any other book which he has written, this new one answers this question and shows the Cross as the only possible Way of Life.

\$1.50

WHAT YOU OWE YOUR CHILD

By Willard L. Speery

Parents and teachers who are interested in developing in children an appreciation of religion and a sense of right and wrong will find this book most worth-while reading. Dr. Speery shows how to lay a more substantial foundation—how to start the child out with a religious and moral philosophy that will stand the test of time.

\$1.50

THE POWER TO SEE IT THROUGH

By Harry Emerson Fosdick

A new volume of sermons on Christianity today, reflecting the vigor, insight, courage, and simplicity which characterize Dr. Fosdick's messages. To the problems of our modern world is applied a Christianity that is active, practical, and brotherly.

\$1.50

REALISTIC PACIFISM

By Leyton Richards

In the confusion of the present situation, this book brings a real message. Here is a statesmanlike and practical program for Christian people who wish to play a constructive part in solving the difficult problem of insuring peace in the world and eliminating international warfare.

\$2.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

easily also by wise successors. The farm includes thirty-six acres: five acres of timber, ten acres of pasture, one-half acre in strawberries, five acres for house, barn, chickens, garden, etc., and the remainder for cultivation, corn, oats and kaffir corn being the principal crops at present. There are about fifty young bearing fruit trees. All the farm is fenced and the buildings are in good condition.

This is a beautiful section of Oklahoma, a land of hills, rivers and forests. About sixteen miles northwest of Seneca Council House is Wyandotte, where Russell and Vera Carter are directing our work among 250 Indian children in the Government boarding school and many others who attend day schools or Sunday school there. At Wyandotte, also, is our new high school Student Center. A number of Indian families in the Council House community send their children to Wyandotte to school. Ties between the two points are close and can be strengthened to the advantage of both communities.

If you are interested, please write to

the undersigned, at 421 College Avenue, Richmond, Indiana, or communicate with Jonathan M. Steere, Girard Trust Company, Philadelphia, Pa., Chairman of our Committee.

RUTHANNA M. SIMMS.

MY GOD IS NOT AFAR

My God is not upon some far-off throne
From me apart.

I find Him in the love I feel
Within my heart.

Not bound within the concepts of the
Book

Where men record
Their ways with Him; I find Him in the
Christ,

The risen Lord.

Beyond the letter of the written law
I know His will

In all the daily promptings of His law
That my life fill:

Not only in the quiet house of prayer
But every day

He is with me about my common tasks,
Not far away.

LELIA S. MARSTALLER.

Freeport, Maine.

A CENTURY SPANNED BY MIRIAM ANN JOHNSON

Miriam Ann Johnson, daughter of Joseph G. and Hope Mace Wilson, was born in Guilford County, North Carolina, 9th Month 3rd, 1834, being the fifth in a family of nine children, consisting of five daughters and four sons. Her ancestors on both sides were sturdy, conscientious, Quaker people, and her grandfather was among the first to be active in the liberation of slaves.

As far back as Miriam Johnson could remember, the world seemed "glad and happy." She loved Nature and worshipped Nature's God and carried the same spirit throughout her long and eventful life. The open skies, the leafy woods, the velvet-covered fields and the flower-laden forests continued to be her delight and in them she spent all the spare time that was free from household duties.

Her childhood was spent in Guilford County, North Carolina, amid the wholesome environment of the Deep River Friends neighborhood with its reverent and spiritually minded Meeting and its superior Monthly Meeting School for the mental development of its children. Here they gained their elementary education which created a thirst for advanced work. This demand prompted the founding of New Garden Boarding School in 1837 which began a remarkable work for that section of country, gradually extending the zone of its influence. At the age of fifteen, Miriam was permitted to enter this school where she continued for three years and where she made a healthy and normal development in the areas of the physical, mental, moral and spiritual.

The slave demands and the darkening clouds of the approaching Civil War caused her father to move with his family and household goods into Indiana, a free State. It was here she loved and married in 1855, Caleb Johnson, a young man highly esteemed for his business ability and respected for his Christian integrity.

In the providence of God, Caleb Johnson had been converted at the age of ten years and Miriam had been converted at the age of fourteen, and now in their early married life both distinctly heard and yielded to the divine call to service as ministers of the gospel. In 1865 Spiceland Monthly Meeting acknowledged the gift of Caleb Johnson by recording him a minister and not long afterwards took like action in the case of Miriam Johnson, so that both were duly qualified for ministerial labors.

While living in Indiana their gospel ministry was confined largely to Indiana and Western Yearly Meetings, where they spent much time "travelling in the

love of the gospel," and answering many a Macedonian cry in many States. In 1879 they "felt a concern" to move to Iowa where an inviting door stood open for earnest workers. Their influence for good in this new and growing field was very great and their labors were abundant. They settled at Lynnvile, but the boundless prairies almost without limit defined the zone of their labors of love.

Some years later they yielded to pressing invitations to make their home in Kansas while they pressed forward in Kingdom work. At first they lived at Washington, Kansas, later at Tonganoxie, and finally at Wichita where Friends' work needed wise leaders and devout workers. Here their work was effective in developing what is now the University Friends Church at Wichita.

Caleb Johnson was called from works to rewards in 1898 while sojourning in Denver, Colorado. Since that event Miriam Ann Johnson has made her home among her children in various places as seemed desirable to her or advantageous to her interests and comfort. Her last days have been spent in Whittier, California, where she heard the glad summons to her eternal triumph.

Let us note in briefest summary:

Miriam Ann Johnson was born near the Atlantic Seaboard 9th Month 3rd, 1834, and passed to her reward on the Pacific Slope 1st Month 10th, 1936, having lived the unusual span of 101 years, 4 months, and 7 days, and having served her Master faithfully in her life journey across the Continent. She became a Christian at the age of 14—that was near eighty-eight years ago, a long period for development of Christian graces. She became a recorded minister in 1865—that was seventy-one years ago. Few records indeed are comparable to this.

In childhood, in student life, and in mature life she loved the beautiful and sought it to make it her own. With mind clear and alert to the last, much of what she had gathered enriched her days. Long handicapped by deafness and approaching blindness she retained in files of

memory some 200 choice poems, learned in younger years, while the choice portions of the Bible she had loved and used so long remained her possession and her consolation. Her love for the beautiful was reflected in life and spirit. Thus there has been beauty of life, of service, of triumph, and the dawn of the new day with radiance and purity, with flower and fragrance, with note of harp and chorus of the purified, will forever be beautiful.

To the household of Caleb and Miriam Johnson were born four children: Louise Conover, who passed away some years ago, Ada J. Williams, and Caleb Bevan Johnson of Whittier, and J. Herbert Johnson of Alhambra. A number of grandchildren and great grandchildren also remain—a great family whom she loved and who loved her.

The funeral service, held January 13, was in charge of Edwin McGrew, assisted by Willard O. Trueblood and Thomas Newlin.

DR. FREDERIKA BOLTE

Word has been received from Germany of the death of Dr. Frederika Bolte, who spent many years as a resident of Whittier, California, and was well known in Pasadena and vicinity.

Miss Bolte, as her friends called her, came to America from Hindas, Sweden, about 1910, living first in Newport, R. I., at which place she became interested in the Society of Friends, later being received into membership. While there she practiced her profession of "Swedish Massage," in conjunction with prominent physicians of that city, and was well and favorably known.

In 1917 she came to California, proudly became an American citizen, and located in Whittier where she built a home which she and her life-long friend and companion, Hannah Lindbloom, occupied until 1925 when she volunteered her services to the American Friends Service Committee. This offer was gladly accepted and she was given the desired opportunity to render service to the chil-

QUAKER **GEORGE** COLLEGE
EST. 1893 **SCHOOL** PREPARATORY

GEORGE SCHOOL is operated by a Committee of Philadelphia Yearly Meeting (Race Street). Its special rates and scholarships are available to the children of Friends of all Yearly and Independent Meetings. More than half of the students are children of Friends.

Preference is given to applicants for the lower classes. In filling the small number of places available in next year's Junior and Senior Classes, preference will be given to Friends children up to Sixth Month 15th.

The 1936 catalogue and other information will be sent upon request.
GEORGE A. WALTON, Principal, Box 351, George School, Pennsylvania

dren of Belgium and Germany—the innocent victims of rickets caused by the deprivations of war.

In this field she labored more than a year, later returning to her beloved home in Whittier. However, she was not permitted to enjoy life in her California home very long after her return, for her dear Hannah's health was failing and she wanted to return to her native Sweden.

Being interested in young people, and particularly interested in Whittier College, she made arrangements by which her home should become a dormitory for women and the property of Whittier College. By this act she demonstrated her appreciation of her citizenship as well as her loyalty to Christian ideals and service.

Shortly after returning to Sweden, her friend Hannah passed away, leaving Dr. Bolte alone with her own health failing, which prevented her return to her beloved America. Climatic conditions soon compelled her to seek a milder climate which she found in Wiesbaden, Germany. There she spent most of her time in a sanitarium until her death in December, 1935. Thus ended the life of a true Friend, and a loyal Christian woman, who was loved by all who knew her.

YOUNG FRIENDS' RESPONSIBILITY

(Continued from page 42)

ter, 32 Crafton Avenue, Pitman, N. J. Write to the Commission on Interracial Cooperation, 409 Palmer Building, Atlanta, Georgia, for samples of their informational pamphlets. Write to Walter White, National Association for the Advancement of Colored People, 69 Fifth Avenue, New York City, and ask how you can help to work for the passage of the Federal Anti-lynching Bill in February and March. Watch for opportunities to make acquaintances and friends among Negroes. Read such books as you can on the subject of race.

Suggestions:

"Along This Way," by James Weldon Johnson.

"For Freedom," by Arthur Huff Fauset.

"Negro Americans, What Now?" by James Weldon Johnson.

"Are we Civilized," by Lowie.

"Races and Ethnic Groups in America," by Woofster.

A WORD OF WARNING

On the basis of a recent incident reported to us, we would advise Friends to be wary of persons who appeal to them for money, pretending an acquaintance with Friends in some section whose names they glibly give. This is an old and still clever racket of which several Friends have been the victims.

INCOME TAX EXEMPTIONS

"Uncle Sam and Santa Claus have a conspiracy to give the colleges a big boost. Mention this to your friends. They agree with the Golden Rule Foundation that within the limits of the 15 per cent exemption, 'It is better to give (to colleges) than to pay taxes.'

"For example, if a married man whose net income is \$70,000 makes a contribution of \$10,000 to your college on or before December 31, 1935, the gift will cost him but \$6,135. Uncle Sam gives up his claim on this man for \$3,865. To put it another way, Uncle Sam offers to give one dollar for each two dollars the donor gives.

"This rule applies in increasing ratios on gifts of \$150 on a thousand dollar net income, to \$150,000 on a million dollar net income. In New York and some other states the state income tax exemption helps to make this a still better proposition for the donor."

—Extract from communication sent out by the Association of American Colleges, December 17, 1935. This is worthy of file and consideration during 1936.

Submitted by

THE BIBLICAL SCHOOL, FRIENDS UNIVERSITY
WICHITA, KANSAS

BIRTHS

ROBERTSON—To James and Minnie Robertson, Minneapolis, Minnesota, January 20, 1936, a son, Truman Jerome.

MARRIAGES

TERRELL-WICAL—At Indianapolis, Indiana, August 28, 1935, Elizabeth L. Wical, daughter of Frank V. and Clara Wical of Wilmington, Ohio, and Paul J. Terrell, son of Tasso and Milly Terrell of New Vienna, Ohio.

DEATHS

COX—At his home near Goldsboro, North Carolina, September 8, 1935, Jesse James Cox, son of James Stanton and Sallie Coleman Cox, aged eighty-three years. He was a birthright Friend and with the exception of several years during childhood when he belonged to Center Meeting in Guilford County, was a life-long member of Neuse Meeting. On January 10, 1882, he was married to Talitha C. Massey, whose death preceded his by several years. He lived and died within the limits of Neuse Meeting where he was known as a promoter of temperance and peace and a believer in education. He was a staunch Friend, and served his meeting as overseer, elder and Sabbath School teacher for many years. Five children survive him.

CRAIG—At his home in Van Wert, Ohio, January 13, 1936, Frank M. Craig, aged ninety-two years. He was a member of the First Friends Church at Van Wert. His conversion occurred in a revival meeting held by the late John Kittrell, about thirty-five years ago. Funeral services were conducted by his pastors, O. H. and Alice C. Trader.

ELDER—At Lima, Ohio, January 14, 1936, Effie Elder, aged sixty-five years. She was a member of the First Friends Church in Van Wert, Ohio. Her hus-

band, two sons and one daughter survive her. Funeral services were held at Van Wert with the present pastors, O. H. and Alice C. Trader, and a former pastor, Frank C. Guyatt of Dublin, Indiana, in charge.

FRY—At his home in Denver, Colorado, December 21, 1935, Charles Walter Fry, a life-long Friend and a member of Denver Meeting. Through a long and painful illness he displayed a remarkable courage and Christian fortitude. He is survived by his wife, a son and daughter, and three sisters. Interment was at Fort Lupton, Colorado, where he lived until his removal to Denver a few months ago.

HICKMAN—At her home at Wilder, Indiana, July 31, 1935, Ada Esta Hickman, wife of Omer Hickman, pastor of Stillwell and Bethel Meetings, aged forty-four years. Following her conversion, she became a Friend in 1908. Always a zealous and devoted worker, she served her Church in several capacities—as elder, overseer, Bible School teacher and promoter of missionary work. She had a special gift in prayer and was able to bring many people to Christ. Funeral services were held at the Wilder Friends Church with Arthur Williams in charge.

JOHNSON—At the home of her daughter, Mrs. John Sink, Indianapolis, Indiana, December 16, 1935, Abba Kendall Johnson, a birthright member of the Friends meeting at Amo, Indiana, from which she later transferred her membership to the First Friends Church in Indianapolis. She was an active member of the Missionary Society, the Calendar Club of her Church, and of the W. C. T. U.

NORMAN—At East Bend, North Carolina, January 6, 1936, Eliza Poindexter Norman, aged seventy-six years. She was preceded in death by her husband, John I. F. Norman, who died about eighteen months ago. Since her girlhood she had been a member of the Friends Church, and by her life bore testimony to

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Minute from the Adjourned Session of London Yearly Meeting recently held to discuss education.

Applications for 1936-37 now being received. For information write James F. Walker, Principal.

Westtown School, Westtown, Pennsylvania

her Christian faith. She was the mother of Cora Lee Norman Gardner, well known among North Carolina Friends for the efficacy of her evangelistic preaching. Funeral services were conducted by Murray C. Johnson, Duddie Rollins, Charles Hutchins, and Thomas Hendrix.

QUIGG—On December 31, 1935 at Crawfordsville, Indiana, Tacy Johnson Quigg, daughter of Joseph and Jemina Cox Johnson, aged seventy-six years. She was born and lived her entire life in the Gravelly Run neighborhood near Crawfordsville and was a birthright Friend and a life-long member of Gravelly Run Meeting. On March 15, 1882, she was married to Francis S. Quigg, who was born and grew to manhood near Richmond, Indiana, and who preceded her in death in 1903. To this union were born ten children, nine of whom survive. In the tribute paid to her at the funeral services, conducted by Laurence Hadley and Lyman G. Gosand, appreciation was voiced of the qualities of character which had made her pres-

ence a benediction to all who knew her: her sublime courage; her profound Christian faith; her truly beautiful modesty and humbleness of spirit; her eager willingness to serve; and her sympathetic tender, and forgiving understanding of life and its problems.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Gar-

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field V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MIAMI, FLORIDA

Friends Meeting each First-day morning at 11 o'clock, on 15th floor of Dade County Security Building, First Ave. N.E., near First Street, opposite old postoffice building. All Friends and others interested are invited. Additional information can be secured from the Clerk, Sara Parry Thomas, 2036 S.W. 2nd St., Miami.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

NOTICE

To our friends who continue to send to us their magazine subscriptions we are grateful. Willis and Juanita Beede, R. R. No. 1, Box 43, Whittier, California.

BOARDING HOME FOR FRIENDS

Conducted by the Yearly Meeting of Friends for New England, located in the old Valentine Bagley homestead, at the site of Whittier's "Captain's Well." Special attention given former teachers and elderly persons. For rates and full information address Huntington Home, 230 Main Street, Amesbury, Massachusetts.

FOR SPECIAL OFFERS

For special offers on all kinds of visual aids, 16 m. m. motion picture cameras and projectors, stereopticons, still film projectors and still films, including the new series of six lessons on "Alcoholic Education," write to Frank W. Dell, 515 E. Camilla Street, Whittier, California.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

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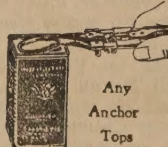


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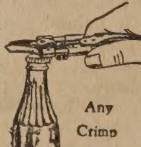
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